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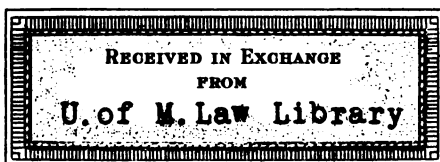
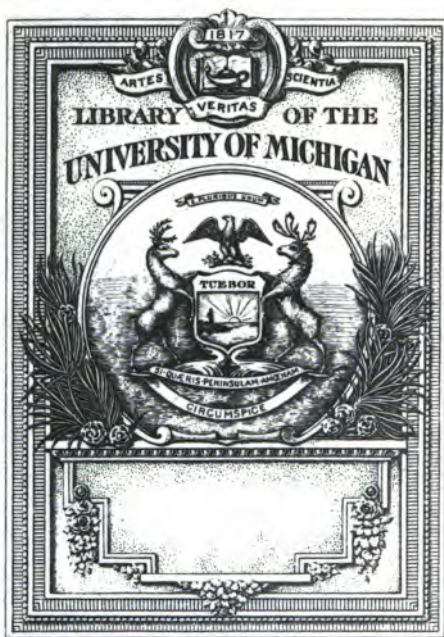
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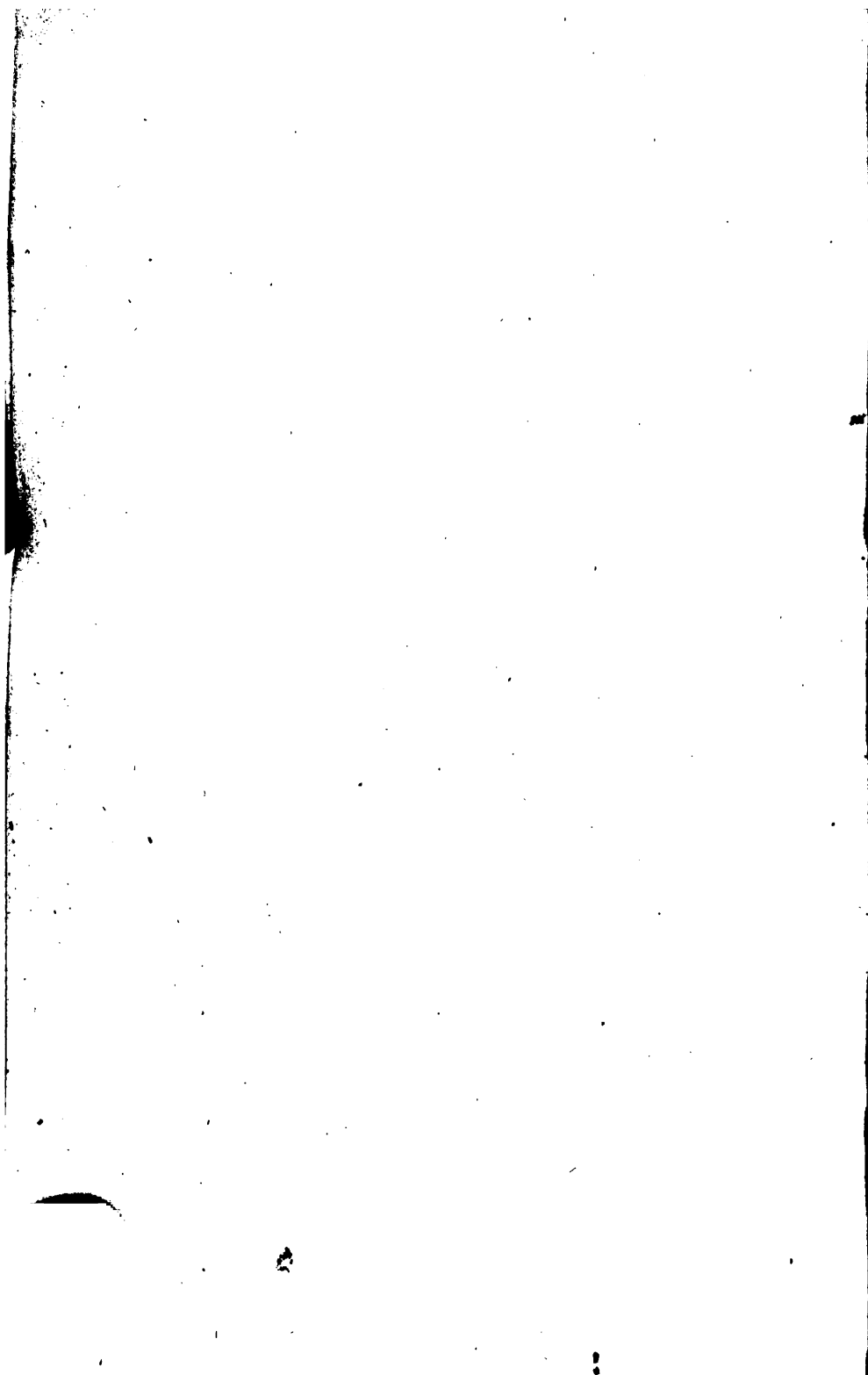
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Gallwey

Cases of Conscience ;

OR,

LESSONS IN MORALS

FOR THE USE OF THE LAITY.

BY

PASCAL THE YOUNGER.

"... tu vedrai le genti dolorose
Ch' hanno perduto IL BEN DELLO INTELLETO."

"Here thou shalt see the wretched folk who've lost
THE SPIRIT OF UNDERSTANDING!"—*Hell*, Canto III.

FOURTH EDITION.

WITH

A PREFATORY LETTER TO THE RIGHT HON.
W. E. GLADSTONE, M.P.

AND

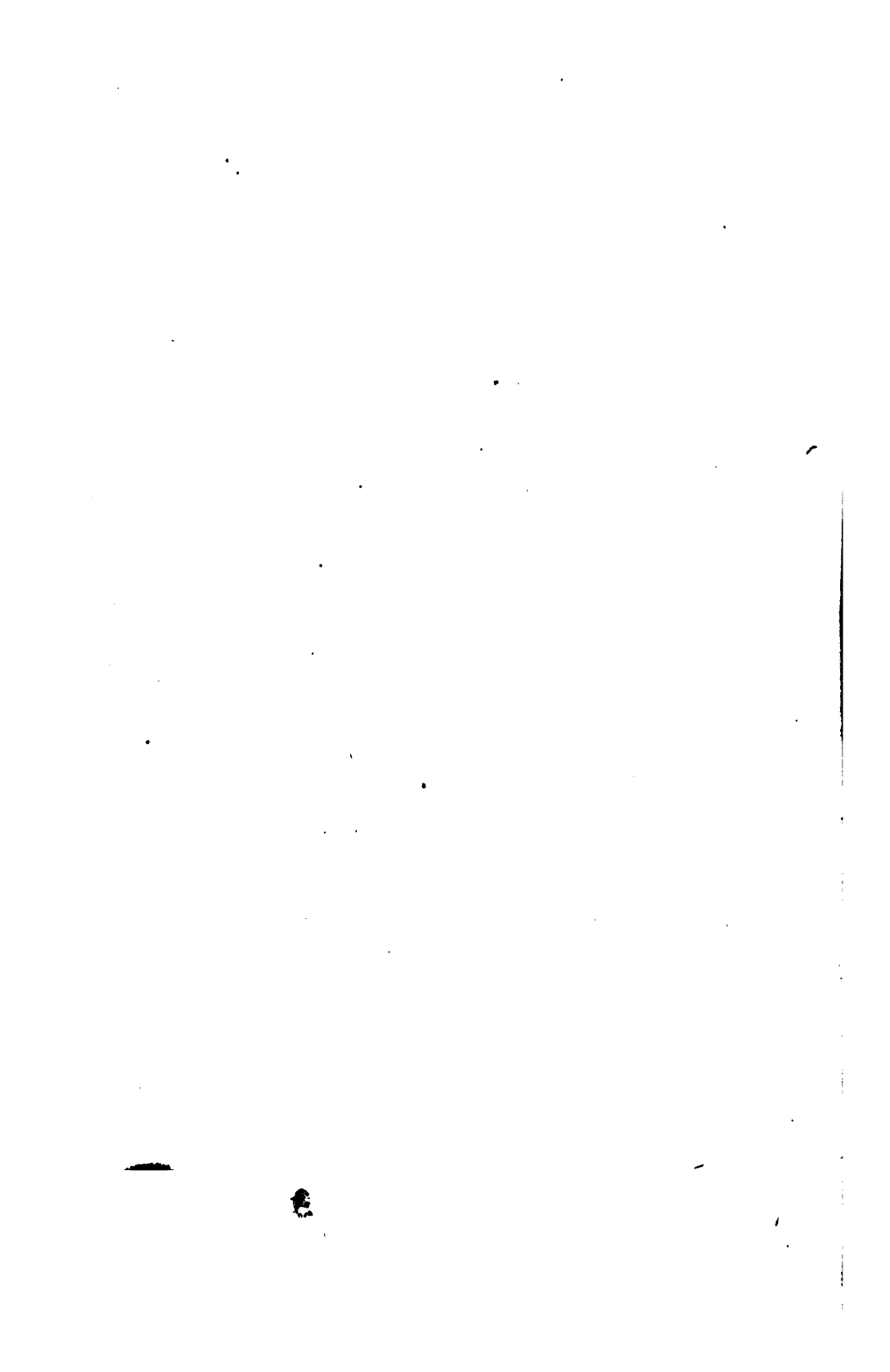
A REPLY
TO THE CHURCH OF ROME'S DEFENCE
IN THE "DUBLIN REVIEW."

LONDON:
THOMAS BOSWORTH, 215 REGENT STREET.

MDCCCLII.

George Barclay, Printer,]

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The Edition of Liguori referred to in the following pages is that of Mechlin, 1845-46, published in 10 vols. by Hanicq, Printer to the Pope and the College of Propaganda.

TO

THE RIGHT HON. W. E. GLADSTONE,

M.P. FOR THE UNIVERSITY OF OXFORD.

"I write at a moment when public feeling in this country is highly excited on the subject of the Roman Catholic Church; and I must not wilfully leave room for extreme inferences, to the prejudice of her clergy in the kingdom of Naples, which I know or think to be unwarranted by the facts The Church at Naples is presided over by a Cardinal Archbishop of high birth, simple manners, and entire devotion to the duties of his calling, who I am certain is entirely incapable of either participating in or conniving at any proceedings unworthy in their character. The Jesuits are the body who perhaps stand nearest to the Government; but (?) they were ejected from their College during the time of the Constitution, with flagrant illegality, and some considerable harshness; and even their doctrines do not seem to satisfy those in power."—*Second Letter to the Earl of Aberdeen, by the Right Hon. W. E. Gladstone, M.P.*

I HAVE not the honour to be acquainted with Mr. Gladstone; I have not the fortune to agree with him in religion or in politics; but I beg him to be assured that my respect for him is no more lessened by my difference of opinion, than my respect for myself is lessened from my having for a long time thought very much as he does now. I have no more forgotten that I always was sincere, than I have forgotten my identity. Homer somewhere almost makes change of mind a good man's attribute. I will not stand up for this. Before Him, who judgeth deeper than sincerity, I bow down my soul in shame and penitence for sins unknown as well as known. But I do not think it is for man to visit intel-

lectual delinquencies with even moral condemnation. God forbid the day should ever come in England when personal integrity shall cease to be a title to respect, or the broadest differences of opinion be held a proof of insincerity or dishonesty!

I look upon plainly moral delinquencies very differently. If ministers of a scriptural Church are painfully what they ought not to be, I cannot excuse them, from the fact, that the Church is connected with the State, and, as I think it ought to be, subject to the civil supremacy.* Nor, on the other hand, can I exempt the unfettered Church of Rome from responsibility for the fraud, perjury, and cruelty of a King, who is acknowledged to be the most consistent, the most devoted, and the most obedient of its subjects. I acknowledge Ferdinand of Naples to be all that Mr. Gladstone represents him; but I maintain *his* Church has made him so.

A church, that sets about producing by human means what the Gospel teaches God's Spirit only can bring to pass, that makes justification purchaseable by drafts upon a "treasury of merits" made up of the joint works of Christ and of ourselves, is inevitably antagonistic to all truth, and even all Christian virtue. It is the mystery of deceivableness as well as of iniquity. A true Papist, who believes transubstantiation, and obeys a

* Mr. GLADSTONE said, he concurred very much in what the hon. gentleman (Mr. Horsman) said as to the duties of the bishops, and the mode in which they ought to discharge their office; it was the view they ought to take of their own office, as trustees of the Church and the poor, but he was bound to say that our law and our political arrangements forced altogether upon them a different order of ideas. The hon. gentleman owned it; they proceeded on a different supposition; they contemplated a close connexion between the bishops and the world, between the bishops and the views of the minister; they proceeded on a different calculation, and if they had that legislative system in existence, *it was not fair to come down upon men who, to a great extent, were the creatures of the system, and find fault with them because they did not come up to the hon. gentleman's abstract, or, as he might say, sound ideas of a system of episcopal duty.*—Parliamentary Intelligence, "Times," July 18, 1851.

man as God, has neither reason nor conscience of his own, and is, as Loyola taught consistently enough, faithful and perfect just in proportion as he is "BLINDLY OBEDIENT;" and, independently of the great general merit of obedience, the whole merit of any single action of his life consists in its *costliness*—that is, in the repugnance with which he naturally performs it.

In a scriptural Church the vices of all, clergy or laity, are the vices of individuals; nay, in such a Church the vices of the Church itself are due to individuals. In the whole history of the Church of England, to my mind the most deliberately unchristian fact is a bill got through Parliament by the late Archbishop of Canterbury, and commonly known as Dr. Howley's Act.* But granted that the Church of England as at present organized, is, to a great degree, a worldly Monopoly; that pastoral fitness or Holy Orders, by a Primate's law, are no more what make a man a clerk in the Church of England than in the Bank of England; granted that its Bishops are sometimes patterns in a way St. Paul did not contemplate; still that dear and venerated Church is the Church of the Word of God, and no other Code of Morals can be set up for it than the pure and holy one of the Redeemer. It is far otherwise with the Church of Rome.

Mr. Gladstone is most justly indignant that, by means of a certain work called a "Philosophical Catechism for the use of Primary Schools," there are taught in the kingdom of Naples, under the veil of religion, "principles at once false, base, and demoralizing," and that there is shown "a real resolution to pre-occupy all minds in the time of their tender and waxen youth, and before the capacity of thought," with these principles. Mr. Gladstone records his deliberate judgment that "no

* 3 & 4 VICTORIA, c. 33. *Unchristian* scarcely characterizes—indeed *antichristian* would scarcely characterize—this never-to-be-forgotten, never-enough-to-be-repent-ed law, which deliberately and solemnly sacrifices at the shrine of Mammon the belief in ONE GOD as well as of ONE CATHOLIC AND APOSTOLIC CHURCH.

more cunning plot ever was devised, at least by man, against the freedom, the happiness, the virtue of mankind;" and deplores that he has "seen Perjury, the daughter of Fraud, the mother of Cruelty and Violence, stalk abroad, in a Christian kingdom under the sanction of its Government"—that is, its King:—

"I am going to refer to, and quote from a work, one of the most singular and detestable that I have ever seen. It is called the *Catechismo Filosofico, per uso delle Scuole Inferiori, Napoli, 1850*. . . .

"The doctrine of the first chapter is, that a true philosophy must nowadays be taught to the young, in order to counteract the false philosophy of the liberals

"The plain meaning, as I read it, is, that those who hold what in Naples are called liberal opinions (and many who are included in the name there would not be so designated here), even in the more innocent form of the mere victims of deceit, will, unless they abandon them, be lost eternally on account of those opinions

"In subsequent chapters the scholar is instructed in the true nature of Sovereign power. The author plainly denies all obligation to obey the laws in a democracy: for he says it would be essentially absurd, that the governing power should reside in the governed: and therefore God would never give it them. In the United States, accordingly, there would be no Sovereign power. Thus is the most revolutionary and anarchical doctrine propagated under the pretexts of loyalty and religion.

"The Sovereign power, we are here taught, is not only Divine (which I shall never quarrel with an author for asserting), but unlimited: and not only unlimited in fact, but unlimited from its own nature and by reason of its Divine origin. And now we come near the gist of the whole book, for the sake of which it is that Philosophy has been brought down by the Neapolitan sages from high heaven to the level of 'inferior schools.' This power, of course, cannot be limited by the people, for their duty is simply to obey it:—

"*Scholar*.—Can the people of itself establish fundamental laws in a State?

"*Master*.—No: because a Constitution, or fundamental laws, are of necessity a limitation of the Sovereignty: and this can never receive any measure or boundary except by its own act; otherwise it would no longer constitute that highest and paramount power, ordained of God for the well-being of society.'

"And now I shall continue to translate:

"*S*.—Suppose that a Prince, in assuming the Sovereignty of a State, has accepted and ratified the Constitution or fundamental law, of that State; and that he has promised, or SWORN, to observe

it; is he bound to keep that promise, and to maintain that Constitution and that law?

“*M.*—He is bound to keep it, provided it does not overthrow the foundations of sovereignty: and *provided it is not opposed to the general interests of the State.*

“*S.*—Why do you consider that a Prince is not bound to observe the Constitution, whenever this impugns the rights of Sovereignty?

“*M.*—We have already found, that the Sovereignty is the highest and Supreme power, ordained and constituted by God in society, for the good of society; and this power, conceded and made needful by God, must be preserved inviolate and entire; and cannot be restrained or abated by man, without coming into conflict with the ordinances of nature, and with the Divine Will. Whenever, therefore, the people may have proposed a condition which impairs the Sovereignty, and whenever the Prince may have promised to observe it, that proposal is an absurdity, that promise is null; and the Prince is not bound to maintain a Constitution which is in opposition to the Divine command, but is bound to maintain entire and intact the supreme power established by God, and by God conferred on him. . . . Besides the Head of the Church has authority from God to release consciences from oaths, when he judges that there is suitable cause for it.’

“And now comes the keystone of the arch which makes the whole fabric consistent and complete, with all the consistency and the completeness that can belong to *fraud, falsehood, injustice, and impiety*:—

“*S.*—Whose business is it to decide when the Constitution impairs the rights of Sovereignty, and is adverse to the welfare of the people?

“*M.*—It is the business of the Sovereign; because in him resides the high and paramount power, established by God in the State, with a view to its good order and felicity.

“*S.*—May there not be some danger, that the Sovereign may violate the Constitution without just cause, under the illusion of error, or the impulse of passion?

“*M.*—Errors and passions are the maladies of the human race; but the blessings of health ought not to be refused through the fear of sickness.’

“And so forth. I will not go through all the false, base, and demoralizing doctrines, sometimes ludicrous, but oftener horrible, that I find studiously veiled under the phrases of religion in this abominable book. . . . Here we have a *complete systematized philosophy of perjury* for monarchs, exactly adapted to the actual facts of Neapolitan history during the last three and a half years. . . .

“This Catechism bears no name: but it is described to me as the work of an Ecclesiastic who is, or was, at the head of the Commission

of Public Instruction. He dedicates his production 'to the Sovereigns, the Bishops, the Magistracy, the teachers of youth, and all the well-disposed.' In this dedicatory Address, he announces that the Sovereign authority will enjoin, that the elements of civil and political philosophy be taught in all the schools: and be taught, too, from this *one single book*, lest the purity of the doctrine should otherwise be corrupted: that the teachers are to be closely watched, lest they should neglect this duty, and that none of them are to have the annual renewal of their office, except upon proof of having observed it, that so 'this book may be multiplied in a thousand shapes, and may circulate in the hands of all, and the *Catechism of the Philosopher* may become the personal accomplishment of all the young, and may invariably follow close upon the *Catechism of the Christian*.'

"Of course, peculiar care is to be taken that no one shall make his way into Holy Orders without having imbibed this necessary knowledge.

"There is daring, if not grandeur, in this conception. A broken oath; an argument spun from laborious brains to show that the oath ought to be broken; a resolution to pre-occupy all minds, in the time of their tender and waxen youth, and before the capacity of thought, with this argument: *no more cunning plot ever was devised, at least by man, against the freedom, the happiness, the virtue, of mankind*. . . . We have thus seen PERJURY, the daughter of FRAUD, the mother of CRUELTY and VIOLENCE, stalk abroad in a Christian kingdom under the sanction of its Government; and have heard her modestly make for herself a claim (which, as I am informed, has been fully allowed) that her laws shall be expounded in every school throughout the country, coincident in extension, and second only, if second, in dignity, to the *Catechism of the Christian Faith*."—*Second Letter to the Earl of Aberdeen*.

If Mr. Gladstone will do me the honour to read the following pages, I think he will confess, that if Fraud, Perjury, Cruelty, and Violence, do not stalk abroad *ubique terrarum* under the veil of Religion, it is not for want of sanction from the Church of Rome, or of authority from him who usurps the place of God, and blasphemously calls himself his Vicar upon earth. He will see—and I trust thousands more of honest Englishmen will see—that the principles of the "Philosophical Catechism" are not principles got up for the political emergencies of Naples "during the last three and a half years," but, that they are the universally established principles of the pretendedly infallible Papal Church;

that they are principles which no moderately well-instructed Roman Catholic Peer or Commoner, nor pro-Popery Protestant Peer or Commoner, can disavow for that Church without "*taking a lie in his right hand.*" He will see that it is boldly attempted to preoccupy the tender minds of English children with the same principles, and that Rome irrevocably claims the right to do so everywhere,—a right, moreover, submitted to by Romanists, if not more generally, at least more tamely, in England than in Naples; though Mr. Gladstone will find the famous Constitution of Leo V., with its annotations, in the "*Archiv. Regiæ Jurisdictionis*" of that kingdom, t. xvii. tit. 7. That Constitution, adopted into the Rules of the Index, decrees that no books of any sort whatever (*cujusque generis*) may be published (*vulgarentur*) without the license and approbation of the Ordinary or of the Inquisitors, under penalty of seizure of the books and excommunication of the publisher.

The execrable book, therefore, which Mr. Gladstone denounces, contains only what is accounted good and wholesome Papal doctrine, or no Papal ecclesiastic would dare sanction it, no Neapolitan printer dare publish it. The approbation of the Government is simply such as is given to a prize essay. To argue that because certain Benedictines have been persecuted by the Government, therefore the King is not dutifully submissive to Rome, would be as reasonable as to argue that because Pius IX. in one day placed Father Rosmini and the Abbé Gioberti in the Index, therefore he is unfriendly to priests, secular and religious. It would require good evidence to show that any measures against any monks of Monte Casino were taken without ecclesiastical authority. So if the supposed dissent of certain of the Romish clergy to the doctrines of the "*Philosophical Catechism,*" proved that work to be no fair exponent of Roman doctrine, there is no text-book used in the Collegio Romano from the responsibility of which Rome might not escape. Let any Papal ecclesiastic hold what private views he may, he has no more right to enjoin or

recommend a particular system of morals, to be taught by parish priests and professors and schoolmasters, without the sanction of Rome, than he has to make a new sacrament, or to confer holy orders on a woman. Roman Catholic bishops are just as little the king's bishops, or the minister's bishops, as they are our Lord's. They are the Pope's, and the Pope's only, in theory as well as in fact. "Delegates" of the Pope, or of "the Apostolic throne," is, according to the Council of Trent, their highest, most authoritative title; while the more expressive and more common one, as Mr. Gladstone knows well, even of a Cardinal, is, such or such a Pope's *creatura*—his creation. And no sincere, thorough Papist, clerical or lay, carle, king, or kaiser, is any more independent of Rome in faith and morals, than he is independent of the air he breathes. Least of all men living is King Ferdinand. In the large compass of that king, there is not stuff to make the smallest piece of heretic.*

* Mr. Gladstone says, "Persons were arrested by the hundred, while I was in Naples, a little before last Christmas, without any legal warrant whatever, and without the slightest pretext of flagrancy or quasi-flagrancy: they were detained in the most rigorous confinement by the police, without any reference whatever to the Courts, and without any communication to them whatever of the grounds of their arrest."—*Letter II.*

Now I must be allowed to protest, not only against judging the King of Naples according to, what he must hold, heretical notions, and independently of what he must be bound by, as the true Roman Catholic doctrines, but, also, against thus judging their Excellencies, the Magistrates of that kingdom, or even that truly mediæval son of the Papal Church, the priest Peluso. And, in order that a fairer judgment may be formed of them, I will give below some pertinent instructions of the Church of Rome; instructions sanctioned, after twenty rigorous examinations, by two Sacred Congregations of cardinals, and twice solemnly approved by a Pope, speaking infallibly as DOCTOR UNIVERSALIS (namely, in 1803 and in 1831), and which no *real* Roman Catholic dares any more impugn, in his heart, than he dares impugn the doctrine of the Trinity.

"*Quæ requirantur ad legitimum judicium? Primum est jurisdictionis. Secundum, rectus processus, v. g. ut citetur reus, et audiatur, &c. nisi forte expediat aliquando cum delicta sunt atrocia, in flagrante crimine deprehensos subito plectere*" (scil. capite) "*vel in criminibus exceptis communem procedendi modum mutare.*"—LIGUORI, v. 193.

I once had the honour to be in the presence of their Sicilian Majesties at the same time with the General of the Jesuits. The show of veneration for his majesty on the part of him whom the Romans call "papa nero" was more profound, more abject than anything I ever witnessed. I remarked it to my wife as humiliating to human intellect. There was no kneeling, no kissing of the feet, but every look, every bated breath drawn, spoke

"In order to a legitimate judgment there is required a fair trial, namely, that the accused be heard, &c., *unless, perhaps, it may sometimes be expedient to smite suddenly those caught in flagrant crime, where the offences are enormous, or unless, IN EXCEPTED CRIMES, it be expedient to change the common mode of proceeding.*"

"*An iudex possit accipere pecuniam ad expediendam causam alicujus pro alia? Dicit Layman, spectato jure naturali, non audere id damnare, quia illa nova obligatio, quam accepit, est pretio digna. Sed verius contradicunt Sal. quia iudex ex justitia tenetur cito expedire causas eorum qui aequale jus habent ad expeditionem, nisi extraordinarium susciperet laborem, ad quem, ex vi sui muneris, non tenetur.*"—LIGUORI, v. 196.

Q. "May a judge take money to expedite one man's cause before another's?"

Ans. "Layman says that, looking at the law of nature, he does not dare to condemn a judge for doing so, for the new obligation which he undertakes is worth money. But the Spanish Carmelites more truly deny it, *unless the judge undertakes an extraordinary labour, which he is not bound to by virtue of his office.* (Such, for instance, as sitting beyond the usual hour.)"

"*Quando iudex possit procedere sine accusatore? Revera iudex nullum condemnare potest sine accusatore, ut communiter. Sed dicitur aliquando sufficere accusatorem virtutalem qui adesse censetur* IV. *Quando delictum est contra remp. v. regem, prout in crimine hæresis, vel læsæ majestatis, &c. In his omnibus casibus potest procedi ad inquirendum sine publica infamia aut rumore, et aliquando ad sententiam.*"—*Ibid.* v. 199.

Q. "When may a judge proceed without an accuser?"

Ans. "A judge can never, in fact, condemn any one without an accuser. But sometimes it is enough to have a *virtual* accuser, who is *supposed* to be present, as (four cases are given; the last is), IV. When the offence is against the public or against the king, for instance, in the crime of *heresy* or *treason*. In all these cases the trial may be proceeded with, without even a public evil report or rumour existing against the person; and sentence even may sometimes be proceeded with."

And not only have Ferdinand of Naples and his ministers had the sanction and the instructions of the Church of Rome in all they

from heart to heart, "O king, live for ever!" And his "black" holiness declared in my hearing, that the earth was not worthy of a king like the one before us. A little reflection lessened considerably my natural con-

have done of *injustice*, but they would have had the same sanction and instructions equally undeniable, for a great deal more than they have done in atrociousness of *cruelty*.

"Quæ requirantur ut possit procedi ad torquendum reum? Ad torquendum reum, si tamen torqueri potest, requiruntur alicujus gravis criminis ea saltem indicia quæ faciant semiplenam probationem, &c. Ratio responsi est quia tortura instituta est ad subsidium probationis . . . nam confessio rei (si eam ratificet extra torturam, maneatque in ea usque ad sequentem diem) ex semiplena, facit plenam. Dixi, si tamen torqueri potest, quia quædam personæ prohibentur torqueri, NISI IN CRIMINIBUS EXCEPTIS: tales sunt viri in magna dignitate constituti, . . . item impuberes, senes, memoria vacillantes, pregnantes, et nondum confirmatæ e partu.

"Usquequo possit reus torqueri? Gravius torqueri potest, contra quem graviora sunt indicia, non tamen ita ut MORALITER SIT IMPOS-SIBILE tormenta sustinere, habita ratione personarum.

"An semel tortus potest torqueri? Si semel tortus crimen in tortura fassus, extra eam revocet coram judice, repeti tortura potest, tum quia indicia manent in suo rigore, tum ob inconstantiam."—LIGUORI, v. 202, 203, 204.

Q. "What is required in order to proceed to the torture?"

Ans. "To torture an accused person (if he can be tortured), there are required at least such tokens of some grievous crime, as make semi-plenal proof. The reason is, that torture is instituted to help out proof; for the confession of the accused, if he ratify it when out of the torture, and abide by it till the next day, of semi-plenal makes plenal evidence. I said in my answer, *If he can be tortured*; for some persons, for instance, men in great dignity, children, old people, those who have lost their memory, women in pregnancy, and those not yet recovered from childbirth, are forbidden to be put to the torture, UNLESS IT BE IN SUCH CRIMES AS ARE EXCEPTED.

Q. "To what extent may the accused be tortured?"

Ans. "The more grievous the signs against him, the more grievously may he be tortured, not, however, to that degree that it is MORALLY IMPOSSIBLE for him to bear the torments, taking into consideration the condition of the persons.

Q. "May one who has been put to the torture once, be again tortured?"

Ans. "If, having confessed a crime under the first torture, he retracts when out of torture, in presence of the judge, the torture may be repeated, both because the signs remain in their force, and on account of his inconstancy!"

tempt; and perhaps Mr. Gladstone will concur with me that Father Roothan's veneration was no less consistent than profound. I hardly know how any thinking man, Christian or Mussulman, Jew or Gentile, can gainsay it. If all that Rome teaches, and only what Rome teaches, be of God, and if Rome's Bishop be indeed the incarnate representative of the Almighty, and His supreme, infallible Vicegerent upon earth, then Ferdinand of Naples is just what every Christian Sovereign should be, and the gratitude and veneration of the Jesuit General ought to be the gratitude and veneration of every fervent Christian; and instead of holding up to the indignation of the world his Catechism of Philosophy, as "a plot against the freedom, the happiness, the virtue of mankind," we should humbly conclude that freedom, happiness, and much that we have believed virtue, are utterly incompatible with true religion and the Gospel of our Lord.

I can consent to no such premises, nor any such conclusion. I believe that freedom, happiness, and all virtue, are affairs of religion, grow out of true religion, and can only exist along with it; but I believe that the religion of Rome has no just claim to be called a true religion; and,—whatever religious truths may be held by the Church of Rome (and I acknowledge the greatest are held by it, though in systematized unrighteousness),—whatever may be the virtues of individuals in its communion, (and beyond my own fireside I have no friends dearer to me than many of them; and I acknowledge even in Ferdinand of Naples the virtues of meekness and docility to all whom he thinks God hath placed over him,* of great, almost singular reverence for the parental

* Some pains have been taken to make it known that the *confessor* of the King of Naples is not—or, at least, was not two years ago—a Jesuit; but the same pains have not been taken to make it known that his *director* is a Jesuit. What is the difference between a confessor and a director may be seen page 90; what is the obligation of direction may be seen pp. 29, 30. What sort of direction the king would get from the "Gesù Nuovo," and how undoubtedly the political is regarded as an ecclesiastical question, may be seen

character and of unspotted chastity),—whatever religious truths may be held, whatever personal virtues may be found in its Communion, I still believe, before God, that doctrines more false, more impure, more cruel, more dangerous, more devilish, were never taught on earth, under the name of religion or philosophy, than the established and received doctrines of the Church of Rome, now taught here in England, and in every spot upon the globe, wherever is set up the cursed “Tribunal” of the Confessional, with a priesthood in deadly hostility to the integrity of every natural human relationship. This is my solemn and deliberate conviction, arrived at years ago, from evidence which I still think makes it demonstrably true. And, if Mr. Gladstone will allow me to add, what is merely personal, no conviction ever could have been arrived at upon my part more reluctantly, with deeper anguish of spirit, or bitterer humiliation.

I have the honour to be,

Sincerely and respectfully,

Mr. Gladstone’s humble Servant,

PASCAL THE YOUNGER.*

Aug. 16, 1851.

in the following extract of a letter from an accomplished Neapolitan Jesuit of the highest grade in the Society:—

“Naples, Gesù Nuovo, the 9th of Dec., 1847.

“The Church of God has ever commanded, in God’s name, to her children to be as little children. It is not *Jesuitism* or *slavery* which is cried against. It is not the true liberty and progress which is loudly extolled, but under these deceitful names the stroke is directed against the very CHURCH. *Liberty and Protestantism go hand in hand, and obedience, in the full extent of the term, is the first requisite of Catholicity.* But you cannot understand this: nay, more (no more than), many of your countrymen who were born in a Protestant and Constitutional country.”

The original, written in English to a distinguished English Roman Catholic, of far different, but less consistent views, is now in my possession, and may be seen (confidentially) by Mr. Gladstone, at any moment.

* See the Advertisement prefixed to the “Reply to the Church of Rome’s Defence,” in the Appendix.

CASES OF CONSCIENCE ;

OR,

LESSONS IN MORALS FOR THE USE OF THE LAITY.

CHAPTER I.

AN OUTLINE OF THE HISTORY OF THE JESUITS.

THE Order of the Jesuits was founded by Ignatius Loyola, in 1584, on the 15th day of August, a festival kept by the Church of Rome in honour of the fabulous assumption of the body of the Virgin Mary into heaven. The name of "Fрати," monks or friars, had at that time grown into just and general hatred ; but the necessity of keeping up standing armies, of better disciplined troops than parochial or secular clergy ever could be, had never been more manifest in the Church of Rome. Still Paul III., with natural distrust,—he was a professed, and as profound an adept in dissimulation as ever lived,—gave little encouragement to the founding of any new religious Order. It was not until he understood thoroughly the great plan, and the still greater capability of the great plan, of Loyola, that he adopted it. But he did so then with all his heart.

What is called the "approbation" of the new Order, or its acknowledgment by the Church of Rome, was accordingly, as usual in any prospect of success, referred to a Sacred Congregation of Cardinals. The Cardinals unanimously rejected the demand of Loyola ; but Farnese persevered, and finally, in the year 1540, in the picturesque old Castle of Tivoli, which the Jesuits still look upon with interest and affection, he signed the solemn bull establishing the "SOCIETY OF JESUS." This was the title Loyola adopted,—a title of singular and proud significance, which originated that envy and hatred on the part of the other older "Religions," which even now, in their degradation and decrepitude, continues sincere and deep. The vast system

of the Jesuits was but imperfectly developed by the fanatic founder. Indeed, it is possible that Paul III. saw farther into its future than Loyola. But Laynez was the true master-spirit of a work which no other man than Loyola ever could have successfully begun. From the first, the Jesuits acquired a reputation, for learning, from the way in which Laynez and Salmeron distinguished themselves in the Council of Trent; for chastity, by extreme caution and severe discipline, in an age of open monastic and ecclesiastic profligacy; and, strange to say, for modesty, from the haughtiest constitution of their Order,—the obligatory renunciation of all dignities and distinctions in Church or State,—more even than from the grave external gesture of the body, which is made habitual by long years of diligent preparation for its exercise before men—“*coram hominibus*,” in the favourite phrase of the Society.

The question of conciliating Protestants, or of reforming the Church and Court of Rome, entered into the thoughts of the great leaders of the Council of Trent, about as seriously as the question of conciliating heaven, or of reforming another place. That Council was to them simply the battle-field for settling the great struggle between the Monarchical and the Republican principle in the Church—between the rights of Bishops and the pretensions of the Pope. And the Jesuits decided the victory, though they were obliged to dispense with the solemnity of a triumph. The Sacrosanct Council established, but without a formal decree, that all jurisdiction upon earth had its source in the Bishop of Rome. Even Imperial and Royal power was expressly subjected, and episcopacy was absolutely swallowed up in the Papacy. The Bishops ceased to be “*Ecclesia docens*,” and all temporal governments were commanded to take their rule of right, their “*norma juris*,” from the Pope. That last of so-called General Councils for ever superseded the uses of any future one. The Apostolic See, that is, the reigning Pontiff, has only to decree a dogma, or sanction a code of morals, and Christendom is held to be as much bound as if the Councils of all ages had been unanimous, or Christ Himself had revealed it in His own sacred person.

The Pope was no longer simply Supreme: he was alone, and there was not a second. He had become, without a figure, what the head is to the body; but it was at the price of individual annihilation in the Church. He was the outward sign only. It was another's spirit that he was to breathe. The white Pontiff of the Vatican became a pageant; the black Pope of the Gesù* was the real successor of the canonized Hildebrands of the olden time.

* The name of the principal church and monastery of the Jesuits in Rome.

The career of the Jesuits was now only fairly to begin. The Church had been subjugated at a blow; the world remained to conquer; and the great work was bravely entered on. In the beginning of the seventeenth century, little more than sixty years from their approbation by Paul III., they had four hundred and forty establishments and more than ten thousand members. A century later, they numbered twenty thousand, and had thirteen hundred establishments. They were expelled from France in 1594; but in ten years they were back again. They were driven out of Venice in 1606; Poland in 1607; Bohemia in 1618; but they returned to Poland and Bohemia two years after their expulsion, and, though with a longer interval, finally to Venice also. About the same time, the Government of Genoa, helped by the hearty co-operation of the secular clergy, rebelled against them, in the matter of the semi-secret lay "confraternities," that still terrible arm of the Society; but with Borghese for their Pope, the Jesuits triumphed here without even an interval of deposition. In the middle of the same century, Cerri, a secretary of the Propaganda, inveighs against their domination in the East, and laments with feeling that the great Congregation to which he was attached was unequal to contend with the arrogant Society, appealing to the Pope himself for the truth of the crimes charged upon them, and only kept secret by the commands of his Holiness.

In the beginning of the eighteenth century, Clement XI., who had condemned their mongrel Christianity, was forced, within a dozen years, to modify his own decree. In this century they founded also their successful colonies in the West, cutting off, in South America, nearly all intercourse with Europeans, and openly exercising the double functions of priest and magistrate, requiring, according to the Dominican missionary, Labat, the Indian idolaters to accept baptism, under penalty of torture and death; till they were finally, in pure necessity, driven out by the strong arm of Portugal. In Africa, likewise, it was only the intoxication of success that brought about their ruin. The Emperor of Ethiopia, seduced by their artifices, created one of them Patriarch of his dominions; and he was forthwith rewarded by attempts at the usurpation of all civil power, scarcely less patent than those they had so successfully made with the Indians of another hemisphere; so that within ten years, not only the Patriarch and his fellow-Jesuits, but all the Portuguese, were involved in common execration, and driven from the kingdom.

It is not to be supposed that Popes, as well as temporal powers, did not from time to time attempt to shake off their mastery. Ganganelli enumerates no less than twelve of his

predecessors who had made efforts of check, or compromise, and self-deliverance; but, as he indignantly exclaims, their efforts had been powerless and despised—"Adhibita remedia nihil ferme virtutis præ se tulisse et auctoritatis." Yet it was he himself, when in 1769 he had ascended the Papal throne under the name of Clement XIV., that determined fairly to try the great issue. His human heart revolted at an universal despotism, built on universal treachery, and he braved the traditions of his predecessors and the warnings of his court. On the 21st day of June, 1773, in Secret Consistory, he pronounced sentence upon the execrated and execrable Order. And on the 16th of August following, just after the *Ave Maria* bell had tolled the Jesuits to quarters for the night, a prelate of the Sacred Household, with an armed troop behind him, entered every establishment of the Society in Rome, and arrested all, priests and laymen, as so many culprits already convict. Secret as was the blow, it was not wholly unprepared for, even at the moment; and the smoke, which in an instant curled from many a window of the vast Gesù, indicated the frank destruction of ready piles of damnable documents. The Jesuits were scattered, not destroyed. Ganganelli's bull for them was scarcely more than a temporary release from the monotony of discipline; for himself it was a mortal blow. The Pope rotted mysteriously from that day; while the Suppression was followed rather by an interregnum for the Papacy than for the Society. Pius VI., the immediate successor of Clement XIV., can scarcely be considered to have reigned. Pius VII. was no sooner returned to Rome, from the country where his predecessor had died in captivity, than he revoked the bull of Clement, and reinstalled the Jesuits. If the Sovereign Pontiff must have a master, at least it should be a priest, and one who would forego the name of master; it should be the head of a terrible ubiquitary police, the soul of a mighty organization, that was content in his name to wage its war against all other authority, human or divine. So the old alliance was renewed. The Pope wore the triple crown, and was borne upon men's shoulders, up and down St. Peter's, between the gorgeous "flabella," and worshipped on the altar as a divinity;* the Jesuits took upon them, but with far less insolence or ostentation than before, the terrestrial of government.

Their success from that day to this, psychologically considered, is perhaps more marvellous, certainly more humiliating, than that of their early days. And their ambition seems proportionate. One of the great mouth-pieces of the Order, the Count Montalembert, frankly protests against tolerating even Romanists who

* In the ceremony of his enthroning.

are not actively their partisans ; and it is announced that, by the help of subject clergy, and ancillary Orders of monks and nuns, it is they who are to educate and so regenerate the world.*

What sort of regeneration might be expected of them may be gathered from the following pages.

CHAPTER II.

JESUIT CODE OF LAWS.

"THE Marrow of Moral Theology" by the Jesuit, Herman Busembaum, was first published in Westphalia, 1645. The success of the work, in the palmy days of Jesuitism, was immense. In 1770 more than 200 editions had been printed. But, in the meantime, this very success proved well-nigh fatal, not only to the reputation, but to the existence, of the Jesuits. Busembaum and his commentators furnished the arms with which people, parliaments, and kings, struck that great enemy of conscience and of human society, the Company itself, whose name is since become one of the vilest synonyms of infamy. In vain confidence of strength, it had denounced by the mouths of its great apostles, all organizations of human government except its own ; and kings as well as common men, were told that their lives depended on the judgment of any *probabilist* confessor ; that sentence of assassination might be carried into execution any day in any year, and the avowed author of the death be proclaimed, in gorgeous folios, *ÆTERNUM PATRIÆ DECUS*.† The crafty general of the "Military Company of Jesus," which was

* "There is one thing we must feel, and, above all, have the courage to say without subterfuge, and without circumlocution, *Education can only be regenerated and purified by religious congregations* ; and, among them, justice requires that an elevated rank should be assigned the Jesuits. Down, then (*arrière donc*), with the cowardly Catholics—if there be such—who would, even by their silence (! !), let themselves be associated with the invectives and calumnies of our enemies against them."—*Du Devoir des Catholiques dans la Question de la Liberté d'Enseignement*.

† *Æternum Galliæ decus* was the title given by Mariana and the Jesuits to Jaques Clement, the monk who stabbed the excommunicated Henri III. ; and his mother, who was brought in triumph to Paris, from her peasant-hovel in Bourgogne, was compared, by the "devout" mob that crowded before her, to the mother of the Saviour. "Blessed," they shouted, echoing the priests, "blessed was her womb that bare him, and her paps that gave him suck." And Henri IV., who condemned Clement, had, on the very same day, for the very same offence, to condemn another *holy* monk, Jean Leroy, the assassin of the Commandant of Coutances, in Normandy.

to subjugate and govern the world, had once appeased those whom, at that time, it was alone thought worth while to appease—the reigning Sovereigns of Europe,—by expunging a regicidal proposition. But whatever was expunged, nothing was renounced. Developement after developement of iniquity was made, each more hateful than the last ; till ; in the instinct of self-preservation from the most formidable, widest, and most illustrious conspiracy the world had ever seen ; king and people grew too closely united to be separated by any paltering evasions or hollow promises of those whose first obligation is that of treachery,*

* Secret delation and self-manifestation are at the very foundation of the Jesuit system. A few brief extracts, made almost at random, from the Institute, will suffice to show this :—

“*Quicumque hanc Soc. in Dom. sequi volet . . . debeat conscientiam suam magna cum humilitate, puritate, et charitate manifestare, re nulla, qua Dom. universorum offenderit, celata ; et totius anteactæ vitæ rationem integram vel certe rerum majoris momenti reddat.*”—Inst. Soc. Ges. Exam. Gen. 36.

“*Admoneantur quod nullam debeant celare tentationem, quam huic vel confessorio, vel superiori non aperiant ; imo vero totam animam suam illis integre manifestam esse pergratam habeant ; nec solum defectus aperiant, sed etiam penitentias vel mortificationes et devotiones et virtutes omnes.*”—Constitutiones Soc. Jes. P. iii. c. i. 12.

“*Prescribitur ut fratres coadjutores doceantur cum vesperi domum redeunt, debere se ad superiorem referre an sacerdos vel quisvis alius qualibet ex causa regulam fregerit ; severiusque animadvertatur in socios qui minus fideles hac in re se gesserint, admonitis eorum confessariis, ut conscientias eorum gravent, si id non faciant : significeturque hoc ipsum in commune coadjutoribus, ne ignorantiam excusant.*”—Inst. t. ii. p. 331.

“Whosoever means to follow this Society in the Lord . . . must manifest his conscience with great humility, purity, and charity, keeping secret nothing whatever whereby he may have offended the Lord of all things, and give a full and complete account of the whole of his past life, or certainly of things of greater moment.” And this is repeated for years and years every six months, independently of confession.

“Let those (who have entered the Society) be admonished that they must keep no temptation hidden, but reveal it to him (their appointed keeper) or to the (appointed) confessor, or to the superior. Nay, let it be their delight that their whole soul should be completely manifested to these persons ; and let them reveal not only their faults, but their penances or mortifications, and their devotions, and all their virtues.” It should be remarked that the obligation of “confession” reaches only to mortal sins.

“It is ordered that the lay brethren be instructed that, on their coming home in the evening, they must tell the superior if the priest, or whoever it may be, has in any way whatever broken the rules. And let it be very severely taken notice of, if the companions (a Jesuit never goes out in a Roman Catholic country without a companion) show themselves less faithful than they should be in this matter. And let their confessors charge it on their consciences, if they neglect it. Let it, moreover, be made known to the lay brothers in public, so that they may not plead ignorance.”

Every Jesuit, on entering the Society, is required to declare his consent to this system of delation, and to agree that everything that may be observed in him, or discovered of him, *res quæcumque quæ notatæ in eo et observatæ fuerint*, is to be made known to the superior. Sins revealed in confession, of course, are acknowledged to form an exception ; but by means of *reserved faults*—that is, faults which the superior alone can absolve from, the superior acquires *legally* a knowledge of these also.

and by whom an oath had been stripped of all its sanctity. Busembaum's works, together with those of his commentator, were ordered to be burnt by the hangman's hand in the different cities of France, and the Society of Jesuits was suppressed throughout that kingdom; a Society, as its apologists boasted, approved by nine-and-twenty Popes, confirmed by the Council of Trent, and which it had been most strictly forbidden to attack, in word even, under penalty of damnation.* It had already been driven out of Portugal. Its banishment from Spain and Naples, as has been seen, soon followed.

The Parliament of France, and the "faithful" kings of Europe, had only anticipated the see of Rome, and Clement XIV., in a bull which does the Popedom more honour than any that had ever before appeared, solemnly condemned the Society as an irreconcilable enemy to the well-being of Christendom.†

But Jesuitism would not have been Jesuitism if it had obeyed any authority, human or divine. An invisible hand at once struck down the brave Reformer-Pontiff who had dared attempt to strike down them; and the Jesuits only intrigued against Europe in secret, instead of corrupting it openly. The body was laid out, and seemed a corpse, but animation was not for a moment suspended; and when, in an interval of repose from the awful reign of anarchy and terror which they themselves had brought about, Kings of the old race again appeared upon the scene, they found a Pope, who had climbed to the throne by democratic sermons,‡ ready to encourage them to raise anew the old Prætorian army of Loyola. And they consented to reign by sufferance of the priests, upon condition of their subjugation of the people.

The treaty made, the Jesuits restored triumphant, masters

* "*Quod vel solum verbo aut scripto aliquo impugnare vetitum severissime fuerat, anathematis pœna in legis contemptores constituta.*"

† "*Fieri aut vis, aut nullo modo posse ut, Soc. JESU incolumi manente, vera pax ac diuturna Ecclesiæ restitatur.*"—Bull "DOM. AC RED. NOSTER."

‡ "The gospel of Christ Jesus was given us as an ensemble of laws whereby to make men perfect also in society, whereby to systematize that *equality* which will make us happy in the gire of these mortal days, and happier still in the eternity which we hope for. The history of philosophy shows us how philosophy failed in the same project. The history of the gospel is showing us its execution and fulfilment. . . . Yes, beloved brethren, be good Christians, and you will be most excellent democrats."

"*Il vangelo di G. C. ci fu dato come un complesso di leggi onde rendere gli uomini veramente perfetti anche in società, onde sistemare quell' uguaglianza che ci faccia felici nel presente giro dei giorni mortali e più felici nell' aspettata eternità. La storia della filosofia ci dimostra la mancanza di tal progetto, la storia del vangelo ci ne dimostra l'esecuzione e il compimento Sì, miei cari fratelli, siate buoni Cristiani, e sarete ottimi democratici.*"—Extract from a Sermon of Cardinal Chiaramonti, Bishop of Imola, 1797.

of Pius VII., of Rome, and of the Papal subjects throughout the world, it was a point of honour to reintegrate their great apostle of iniquity. The name itself of Busembaum still stank too strongly in the nostrils, even of Popedom, to be openly brought forward. And an obscure Neapolitan bishop was chosen as the means of at once wiping out the late ignominy, and of establishing more solidly and more broadly the old dominion of Jesuitism. The choice of an instrument was made with the wisdom of the elder serpent. Simple, pious, zealous, but at the same time credulous and imaginative to the verge of madness, Alfonso Liguori was not only *not* a Jesuit, but aspired to be the founder of a new Order. The mighty Jesuits became the patrons of Liguori's rising Congregation; and Liguori became their slave. The rugged road by which they led their victim to canonization, and the patient, nay cheerful courage with which he walked it, may be found in any life of "St. Alfonso." He died in 1787. As early as 1803, long before they had openly returned to power, the Jesuits obtained a decree of "The Sacred Congregation of Rites," bearing date "the day before the Ides of May," "That, in all the writings of Alfonso Liguori, edited and inedited, there was not a word that could justly be found fault with." Four days after, on the eighteenth of the same month, Pius VII. solemnly approved and confirmed the decree. Breaking through the prudent rules of the Church of Rome, the Jesuits beatified him, by the hands of the obedient Pius, in less than thirty years after his death—indeed, almost immediately on their return to Rome. But here the crafty process stopped for an interval. The costly honours of sainthood were not indulged in until the merit and the worth of Liguori to the Society of Jesus were placed beyond a doubt.

A published letter of Monsignor Artico, bishop of Asti and Prince-prelate of the Papal household, tells us, "that the examination of Liguori's work had been conducted (under Jesuit direction, of course) with particular severity, that his 'System of Morality' had been more than twenty times discussed by the Sacred Congregation, and that in all their judgments the Cardinals had been unanimous."* But it had become notorious that among the *writings* approved as Liguori's was the forgotten "Marrow of Morality" of Herman Busembaum, under

* "Il decreto della S. Congregazione de' Riti dichiaro che in tutti gli scritti, stampati ed inediti, di S. Alfonso, severamente esaminati secondo la disciplina della Sede Apostolica non si trovò niente censura dignum. E si noti che il sistema morale di S. Alfonso fu più di venti volte rigorosamente discusso colle regole di Urb. VIII. e i documenti di Ben. XIV. e che, in tutti gli esami fatti e nei giudizi definitivi della S. Congregazione, tutti convennero voce concordi, unanimi consensu, una voce, una mente."

the name of a "Compend of Moral Theology, by Alfonso Liguori."*

A new approbation was wisely thought necessary by the prudent children of Loyola.

Again an instrument was sought for—not a Jesuit; and some of my readers may remember the good, weak, vain Duke de Rohan. The death of his Duchess opened for him in his grief the consolation of *sacrificing* himself to the priesthood. The rank of Archbishop and Cardinal followed, as of course. But the amiable devotion, which consists in striving to think one's self better than other men, was not diminished by these honours; and Cardinal de Rohan added the influence of his new station and a life of submission to his directors to that of an ancient dukedom. In the eagerness of his new zeal he readily consented to do the work required, and successfully.

The *writings* of Busembaum were clearly not the *writings* of Liguori. But the *opinions* of Busembaum had been adopted by Liguori as his own. The question which the cardinal was now to propound to the Sacred Congregation and the infallible Pontiff, was prepared accordingly, and with consummate dexterity. It ran thus—"To the most Eminent and Reverend, the Lord Cardinal Grand Penitentiary. Louis Francis Augustus, Cardinal de Rohan-Chabot, Archbishop of Besançon, demands the oracle of the Sacred Penitentiary, and propounds the following doubts of a professor of theology.† . . . 2. Is there any occasion for inquietude in the confessor who, in the Sacred Tribunal of Penance, practically follows all the *opinions* of Blessed Alfonso Liguori, upon this sole ground that the Holy Apostolic See hath declared that not a word in all his *works* can justly be found fault with?" The oracle of the Sacred Chamber in answer was—"There is none."‡ The decree was given July 5, 1831. On the very same day, and dating, like his ignoble rival in vain-glory, "Out of the Flaminian Gate," with all the envied boastings of his many-quartered shield, and titles from principality as well as dukedom superadded, De Rohan wrote to his faithful

* This is actually boasted of in the new Propaganda-College edition of the works of Busembaum: "*Hos inter libros quos SANCTA SEDES probavit tanquam nihil censura dignum continentes, primas tenet Theologia Moralis Hermannii Busembaum.*"

† "*S. Penitentiariæ Oraculum requirit unius theologiæ professoris.*"

‡

"CONSULTATIO.

"*An sit inquietandus Confessarius, qui OMNES Beati Alphonsi de Liguorio sequitur OPINIONES in praxi sacri Penitentiæ Tribunalis, hac sola ratione, quod a Sancta Sede Apostolica, nihil in OPERIBUS illius censura dignum repertum fuerint?*"

"DECISIO.

"Negative."

subjects, the clergy of the province of Besançon, that it was his most reverend will, "The judgment of Rome should be fully adhered to, and the opinions and decisions of Blessed Alfonso Liguori be followed by them and reduced to practice, all doubt whatever being thrown aside."

The formal approbation of the Holy See it had not been thought wise for Cardinal de Rohan to wait for. Perhaps his impatient promulgation was a means to get it. At any rate, on the 22d of July, in the same year, "The Holiness of our Lord Gregory XVI. Pope," solemnly confirmed the new decree. To add him to the number of the inspired Apostles and Evangelists could alone place the authority of Liguori higher in the Church of Rome.

His canonization was now proceeded with in safety. The year 1839 saw him worshipped on the altars of the Church of Rome; and the work which, by a superfluity of exuberant superchery, was still printed in 1840 as "COMPENDIUM THEOLOGIE MORALIS S. ALPH. DE LIGORIO," is in 1846 printed by the Propaganda press as the "MEDULLA THEOLOGIE MORALIS HER. BUSEMBAUM;" but without losing the indelible stamp of Liguori's infallibility!

The decree of the Church of Rome (given in ignorance, and through fraud it may be), establishing for ever the morality of Busembaum and Company, and the subsequent canonization of their creature Liguori, has made Jesuitism and Rome identical, and begun a new and darker era in the history of this world's deceivableness, and of the working of the great Mystery of iniquity.

The system of Busembaum, in itself, was perfect. The Archfiend himself could not find one malignant link wanting in the chain thus ably wrought to bind men to his service in the name of God. All it now wanted was superadded obligation. It was not yet unlawful for a Romanist to have a conscience. A brave Papist might still stand out and perseveringly act according to his own and man's universal sense of right and wrong. He might still believe an oath for ever binding; call a lie a lie; and hold every black deed black.

Again an instrument was needed, but of a less scrupulous sort than poor Liguori or De Rohan. The question now was, Where could be found, out of the Jesuit ranks, a name of weight to dare proclaim the obligation for every individual of the "faithful" to follow, not his priest's conscience, but his *direction*; which, be it known, Liguori says, may be against his (the priest's) conscience?*

* "*Confessarius, aut alius vi doctus potest consulenti respondere secundum*

Reckless Ireland disputes with Spain the honour of furnishing to the world the crowning sin of foul Jesuit casuistry.

There was living in Rome a prelate, not yet a bishop, whose days of laborious study seemed stolen from a dream. As early as 1836 the humble monsignore was put upon the track he was to follow. One of his first acts was to slip the Jesuits into the Collegio Inglese, as directors of the "Spiritual Exercises;" one of his last, to promise, and when the power to fulfil seemed almost hopeful, that another Farnesian Gesù should rise in London, and the armies of Loyola be mighty in England as at Rome. The stern silence of the Dutch General of the Jesuits still pronounced "non basta" plainer than words; and the required proposition was written down and printed, and made *juris publici*. "IN THE CATHOLIC CHURCH NO ONE IS EVER ALLOWED TO TRUST HIMSELF IN SPIRITUAL MATTERS. THE SOVEREIGN PONTIFF IS OBLIGED TO SUBMIT HIMSELF TO THE DIRECTION OF ANOTHER IN WHATEVER CONCERNS HIS OWN SOUL."* Men cannot be sunk into slavery more abject than this. The degradation of the "faithful" was complete; three lines were enough to hold the proposition, and it was stuffed into an obscure corner of a small ascetic work, there to have ripened unheard of into a common doctrine, but for the public exposure in the House of Commons. But, in the meantime, what was written was written; and he that wrote the precious lines must needs be reputed learned, pious, wise. Rank, too, must add its authority to make the new doctrine more than probable; and the simple priest of the Collegio Inglese and the Propaganda is changed into NICHOLAS, CARDINAL WISEMAN, issuing from the Flaminian Gate, in tears of ecstasy to think of the wives and daughters of peers of England gazing in admiration on his scarlet habiliments, and kissing, on their knees, his condescending hand.

Far less amiable and far deeper, if not more sincere, was the joy of those who, at so little cost, had made him happy. For more than three hundred years it had been their *nil dulcius*

"Certare ingenio, contendere mobilitate,
Nocteis atque dies niti præstante labore
Ad summas emergere opes, rerumque potiri."

aliorum probabilem sententiam, si forte ei hæc sit favorabilior, prætermittenda etiam propria probabiliore et tutiore."

"A Confessor, or other learned man (i.e. the director), may answer his client according to a probable opinion held by others, if it happen to be more agreeable to him, and say nothing about his own opinion, even though it is more probable and safer."—LIGUORI'S *Busembaum*, lib. i. tr. i. c. 2.

* *Preface to the Exercises of St. Ignatius, by Nicholas Wiseman.* To this must be added from the work itself, p. 180,—"That we may in all things attain the truth, that we may not err in any thing, we ought ever to hold it as a fixed principle, that what I see white, I believe to be black, if the Hierarchical Church so define it to be."—*Dolman.* London: 1847.

Io triumphe! God is great, and Loyola is His prophet! Now

“*pietasque fidesque
Destituunt, moresque malos sperare relictum est.*”

True religion, the Christian life, has had, and authoritatively for tens of millions, a definition worthy of that fallen Son of the Morning whom Isaiah tells of, such as was never dreamt of in any philosophy but his, and means simply—SUBMISSION TO A ROMAN PRIEST.

CHAPTER III.

THE CHURCH OF ROME IN ITS RELATIONS WITH THE WORLD.

It is a fundamental doctrine of the Romanists, that the mystical body of Christ, like the human body, is a visible creation of God, and that, as the head is Lord of the natural body, so the Pope is Lord of this supernatural body, the Church.* The Church is composed of all the baptized, as a body is composed of its members;† and, whether represented by National Churches or by General Councils, is subject always, and in all places, to its Supreme Head.‡ This head is called Christ's Vicar, and is altogether infallible in controversies of faith and morals.§ “*Urbs et orbis,*” Rome and the world, are subject to him; and from

* Catechism of the Council of Trent.

† “*Infideles non baptizati, etiam catechumeni, non obligantur præceptis Ecclesiæ, obligantur tamen hæretici, et alii, qui per baptismum Ecclesiam sunt subjecti.*”—LIGUORI, i. 154.

“Heretics and schismatics no more belong to the Church than a deserter belongs to the army which he has abandoned, but that does not make them the less under the power of the Church, nor prevent her from judging them, punishing them, and smiting them with ANATHEMA.”—*Catechism of the Council of Trent.*

‡ “*Sententia, cui subscribimus, tenet Papam non dubium semper esse supra concilium generale, sive supra omnes Ecclesias, etiam collective sumptus, et hanc tuerentur S. Thomas et alii nostri auctores communiter.*”—LIGUORI, i. 123.

“The doctrine of St. Thomas and our other authors generally, and which we subscribe to, holds that THE POPE, WITHOUT A DOUBT, IS ALWAYS ABOVE A GENERAL COUNCIL, OR ABOVE ALL CHURCHES, EVEN TAKEN COLLECTIVELY.”

§ “*Communis sententia, cui nos subscribimus, est quod, cum Papa loquitur tanquam doctor universalis definiens ex cathedra, nempe ex potestate suprema, tradita Petro docendi Ecclesiam, tunc dicimus, OMNINO INFALLIBILEM esse. Hanc sententiam tuerentur Divus Thomas et communiter reliqui theologi omnes.*”—*Ibid.* i. 110.

“The common doctrine, which we subscribe to, is that THE POPE, when he speaks as teacher of the universe (DOCTOR UNIVERSALIS) defining officially—that is, BY RIGHT OF THE SUPREME POWER delivered unto Peter to teach the Church—is WHOLLY INFALLIBLE. This is the doctrine of St. Thomas and all the rest of theologians generally.”

his Apostolic throne, his "Holy Seat," are sent the Patriarchs, Archbishops, and Bishops, that are to GOVERN *ubique terrarum* in his name, and as his Delegates.* The keys of Heaven and Hell belong to him. His dispensations release the baptized in this world from the most sacred obligations, even though imposed absolutely by the eternal law of God;† and they extend to the dead as well as to the living, diminishing their just torments beyond the grave by forty days, or forty thousand years,‡ as in vicarious omnipotence he largely or sparingly distributes his Indulgences.

Once incorporated in this visible body, the relationship of a member to the visible Head can never be dissolved. To talk of LIBERTY OF CONSCIENCE, in any individual Christian, is not mere error or absurdity, but raving madness.§ Rome pro-

* Council of Trent, *passim*.

† "*Potestas dispensandi convenit omnibus praelatis, qui habent jurisdictionem in foro externo, vel privilegium. Unde dispensare possunt sequentes; I. Papa, in respectu omnium fidelium, in omnibus votis. II. Episcopus, in respectu suorum subditorum. III. Prælati regulares exempti, respectu suorum religiosorum et novitiorum: idque circa vota quæ vel in seculo, vel in novitiatu fecerunt.*"—LIGUORI, iv. 256.

"Certum est posse Pontificem et prælatos dispensare in votis, cum in his gerant vicem Dei."—*Ibid.* i. 189.

"Queritur, an Papa in rebus juris divini, possit unquam dispensare? In iis in quibus jus divinum ortum habet a voluntate humana, prout in votis et juramentis, certum est apud omnes habere Papam facultatem dispensandi. In iis quæ sunt de absoluto jure divino, valde probabiliter, dicunt Suarez et alii plures, posse Pontificem in aliquo casu particulari non dispensare, sed declarare, quod jus divinum non obliget."—*Ibid.* vi. 1119.

"Pontifex, sine justa causa, non potest dispensare in lege Dei. In dubio de valore dispensationis, validam censi. Dispensatio potest impetrari non tantum pro ignorante, sed etiam invito."—BUSEMBAUM, i. 2; iv.

"The power of dispensing belongs to all prelates who have jurisdiction in *foro externo*, or the privilege of doing so from the Pope. Hence the following persons can grant dispensations:—I. The Pope, to all the faithful from all vows whatsoever. II. Bishops to their own subjects. III. Exempt (*i.e.* from the jurisdiction of the ordinary) superiors of religions to their own religious and novices; and this is to be understood of vows which they may have made either in the world (of marriage, allegiance, &c.) or in the novitiate."

"IT IS CERTAIN THAT THE POPE AND HIS PRELATES CAN DISPENSE WITH VOWS, SINCE HEREIN THEY HOLD THE PLACE OF GOD."

"It is asked if the Pope can ever dispense in things which are established by God, of *jus divinum*? In those things in which the *jus divinum* has its origin in human will, as in VOWS AND OATHS, IT IS CERTAIN WITH ALL THAT THE POPE HAS THE FACULTY OF DISPENSING WITH THEM. IN THOSE THINGS WHICH ARE ABSOLUTELY AND UNCONDITIONALLY ORDAINED OF GOD (the law of nature, for instance), Sanchez and many others say, with great probability, that THE POPE HAS THE POWER, in any particular case, not, indeed, of dispensing with them, but of DECLARING THAT THE DIVINE LAW NO LONGER BINDS."

"The Pontiff cannot dispense with the law of God without a just cause; but, in any doubt about the validity of the dispensation, it is to be accounted valid. A DISPENSATION MAY BE OBTAINED, NOT ONLY FOR A PERSON IN HIS IGNORANCE, BUT EVEN AGAINST HIS WILL."

‡ See any Roman Prayer-Book.

§ "*Ex hoc putidissimo indifferentissimi fonte, absurda illa fuit ac erronea sententia, seu potius deliramentum, asserendam esse ac vindicandam cuiuslibet LIBERTA-*

nounces ANATHEMA on all who dare claim for any baptized persons the right to choose whether or no they will be subject to all her precepts, written or unwritten.* Wherever is to be found one of her stoled priests, there is erected "the Tribunal, before which" all who are of the age to sin, and would save their souls alive, must "be placed as criminals; that, by the sentence of the priest, they may be freed from their sins committed."†

And what more meet than that he who adjusts men's fate in the next world should direct their deeds in this? He that is lord of the soul is lord of the body, as the Patriarch reminded the elder Andronicus, when that Emperor complained of his priestly confusion of temporal and spiritual. The Council of Trent formally declared that bishops in ordinary, as DELEGATES OF THE APOSTOLIC SEE, have the right to suspend or to deprive a purely civil officer, even though appointed by Imperial or Royal authority.‡ No Pope has ever renounced, or ever can renounce, the right he claims to absolve his subjects from all earthly allegiance.§ Nor can any Pope ever renounce for himself, or for his delegates, the right of temporal as well as spiritual government. A proposition to that effect was solemnly con-

TEM CONSCIENTIÆ. *Cui quidem pestilentissimo errori viam sternit plena illa atque immoderata libertas opinionum quæ in sacræ et civilis rei labem late grassatur, dictantibus per summam impudentiam nonnullis, aliquid ex ea commodi in religionem promanare Huc spectat deterrima illa, ac nunquam satis execranda et detestabilis libertas artis librariæ ad scripta quælibet edenda in vulgus, quam tanto convicio audent nonnulli efflagitare ac promovere. Perhorrescimus, Venerabiles Fratres, intuentes quibus monstis doctrinarum, seu potius quibus errorum portentis obruamur.*"

"It is from that most fetid fountain, indifferentism, springs the absurd and mistaken notion, or rather raving of madness, that LIBERTY OF CONSCIENCE is to be recognised and vindicated. What has prepared the way for this most pestilential error is, that ample and immoderate liberty of opinion which is spreading far and wide, to the ruin of Church and State; though there are some men who, out of most consummate impudence, maintain it as an advantage to religion This is the aim of THAT WORST OF ALL LIBERTIES, THAT NEVER-ENOUGH-TO-BE-EXECRATED AND DETESTABLE LIBERTY OF THE PRESS, which some dare so loudly to demand and even promote. We are most horribly affrighted, Venerable Brethren, when we see with what monsters of doctrine, with what portents of evil, we are overwhelmed."—GREGORY XVI. EPIS. ENCYCLICA AD OMNES PATRIARCHAS, PRIMATES, ARCHIEPISCOPOS, ET EPISCOPOS. Aug. 1832.

* "If any one saith, that the baptized are freed from all the precepts, whether written or transmitted, of Holy Church, in such wise that they are not bound to observe them, unless they have chosen, of their own accord, to submit themselves thereunto; let him be ANATHEMA."—*Council of Trent*, sess. vii. can. 8.

† "If those whom Christ our Lord has once, by the laver of baptism, made the members of his own body, should afterwards have defiled themselves by any crime, he would have them be placed as criminals before this Tribunal of Penance; that by the sentence of the priests they might be freed, not once, but as often as, being penitent, they should flee thereunto, from their sins committed."—*Council of Trent*, sess. xiv. c. 2.

‡ Sess. xxii. c. 10.

§ See note †, p. 31.

demned, not sixty years ago, by the Pope PIUS VI., in his famous Constitution, *Auctorem fidei*.*

Emperor or Parliament may, indeed, as well as the Pope, make laws, and command them to be obeyed. But to the right

* " . . . omnibus plene et mature consideratis, complures ex actis et decretis memoratæ Synodi (Pistoensis) propositiones, doctrinas, sententias, sive expresse traditas, sive per ambiguitatem insinuatæ, suis cuique appositis notis et censuris, damandas et reprobandas censuimus, prout hac nostra perpetuo valitura constitutione damnamus et reprobamus.

"Sunt autem quæ sequuntur:

"4. *Propositio affirmans*, abusum fore auctoritatis Ecclesiæ, transferendo illam ultra limites doctrinæ ac morum, et eam extendendo ad res exteriores, et per vim exigendo id quod pendet a persuasione et corde; tum etiam, multo minus ad eam pertinere exigere per vim exterioriorem subjectionem suis decretis.

"*Quatenus illis indeterminatis verbis extendendo ad res exteriores notet, velut abusum auctoritatis Ecclesiæ, usum ejus potestatis acceptæ a Deo, qua usi sunt et ipsimet Apostoli, in disciplina exteriori constituenda et sancienda.*—HÆRETICA.

"5. *Qua parte insinuat, Ecclesiam non habere auctoritatem subjectionis suis decretis exigendæ aliter quam per media quæ pendent a persuasione; quatenus intendat Ecclesiam non habere collatam sibi a Deo potestatem non solum dirigendi per consilia et suasiones, sed etiam jubendi per leges, ac devios contumacesque exteriori judicio ac salubribus pœnis coercendi atque cogendi.*"—*Ex BENED. XIV. brevi Ad assiduas.* "INDUCENS IN SYSTEMA ALIAS DAMNATUM UT HÆRETICUM."—*Decr. de Fide*, 13, 14.

"All things fully and maturely considered, we have thought good that many propositions, doctrines, and opinions in the acts and decrees of the above-named Synod of Pistoia, whether openly propounded or ambiguously insinuated, should be reprobated and condemned, as we do reprobate and condemn them by this our present Constitution, which shall be of force for ever.

"They are as follows:

"4. The proposition affirming, *that it would be an abuse of the power of the Church, to transfer it beyond the limits of doctrine and morals, and to extend it to externals, and to exact by force what depends upon persuasion and the heart*; as also, *that much less does it appertain to the Church to exact submission to its decrees by force.*

"Inasmuch as the proposition, in these intermediate words, *extend it to externals*, blames, as an abuse of authority in the Church, the use of that power which it has received from God, and which the Apostles themselves exercised, of establishing and enforcing by punishments external discipline.—HERETICAL.

"5. Where it insinuates that the Church has not authority to exact obedience to its decrees otherwise than by those means which depend on persuasion; inasmuch as it maintains that the Church has not authority conferred on it by God, not only to direct by counsels and advice, but also to command by laws, and to curb and drive by external judicial sentence, and by SALUTARY punishments, transgressors and such as are contumacious." According to Benedict XIV.'s brief *Ad assid.* "LEADING TO A SYSTEM ELSEWHERE CONDEMNED AS HERETICAL."

What the punishment considered "salutary" for confirmed heresy is, is well known. A few other of those "salutary" punishments by which Rome, in a decree "*de fide*," declares her Divine right "to coerce and compel the erring and contumacious," are enumerated by the Council of Trent. "In civil causes, which in any way belong to the ecclesiastical court, it shall be lawful for the ecclesiastical judges, if they deem it expedient, to proceed against all persons whatsoever, even laymen, and to terminate suits by means of pecuniary fines; which, by the very fact of being levied, shall be assigned to the pious places there existing; or by distress upon the goods, or arrest of the person, to be made either by their own or by other officers, or even by deprivation of benefices, and other remedies at law. But if the execution cannot be made in this way, either upon the person or goods of the guilty, and there be contumacy towards the judge, he may then, in addition

which they claim, in common, of enforcing them by present punishments, the Pope adds the awful prerogative of jurisdiction in the world to come. They can but kill the body. He may doom soul and body both to hell.

By the side of such, so imposingly divine, so ubiquitary, so omnipotent an organization, once recognised, the strongest human Government is but as a child at play, "ludibrium verius quam comes." A polity ordained, constructed, kept up by the Almighty, with his appointed Vicar for its head, must stand alone. When he, the Vice-God, "sitteth upon the circle of the earth," "the inhabitants thereof are as grasshoppers," "the princes are brought to nothing, the judges of the earth are made as vanity."

No man understood this clear conclusion better than the great Jesuit Mariana. Kings might dream of rights divine, inherent in the blood. Priests only are of God. For the rest of rulers—considered independently of Rome—their authority all "is of the earth, earthy."* They are raised up by the people, and when their creator dooms them, the hand of any self-offered executioner may lawfully carry out the sentence.†

to the other penalties, smite them also with the sword of ANATHEMA, if he think fit. . . . And every excommunicated person, who, after the lawful monitions, does not repent, shall not only not be received to the sacraments and to communion and intercourse (*familiaritatem*) with the faithful, but if, being bound with censures, he shall with obdurate heart remain for a year in the defilement thereof, he may even be proceeded against as suspected of heresy" (that is, if it be deemed expedient).—Sess. xxv. *de Ref.* c. 3.

* One of the uninitiated may innocently imagine the doctrine of the "divine right" of kings to be incompatible with this. But is not the right of Saints, of dead men, to be worshipped upon the altars of the Church of Rome, a "divine right?" And whence is that derived? Liguori, quoting the great Aquinas, will tell you it is solely from the Pope, who commands it, BY THE IMPULSE OF THE HOLY GHOST—*per instinctum Sancti Spiritus*. (*Letter of LIGUORI to BARTHOLOMEW DE MARCO*.)

† "*Principem, publicum hostem declaratum, ferro perimere eadem facultas est cuicumque privato, qui, spe impunitatis abjecta, neglecta salute, in conatum juvandi rempublicam ingredi voluerit* (p. 60). *Qui votis publicis favens, eum perimere tentavit, haudquaquam inique eum fecisse existimabo* (p. 60). *Est quidem majoris virtutis et animi similitudinem aperte exercere, palam in hostem reipublice irruere; sed, non minoris prudentia, fraude et insidiis captare, quod sine motu, contingat minori certe periculo publico atque privato* (p. 65). *Aut in apertam vim prorumpitur seditione facta, armisque publice sumptis . . . aut majore cautione, fraude et ex insidiis pereunt, uno aut paucis in ejus caput occulte conjuratis, suoque periculo, reipublice in columitatem redimere satagentibus. Quid si evaserint? Instar magnorum heroum in omni vita suspiciuntur. Si secus accidat; grata Superis, grata hominibus hostia cadunt, nobili conatu, ad omnem posteritatem illustrati.*" (P. 65.)

"ANY PRIVATE MAN, WHOEVER HE MAY BE, HAS A RIGHT EQUAL TO THE BEST, TO KILL THE KING DECLARED A PUBLIC ENEMY: LET HIM ONLY HAVE THE WILL TO FLING AWAY HOPES OF IMPUNITY, DESPISE THE RISK, AND DARE ATTEMPT TO SERVE HIS COUNTRY. I NEVER WILL BELIEVE THAT HE WHO MAKES ESSAY TO SLAY HIM, HAS DONE ANYTHING WHATEVER WHICH HE HAS NOT A RIGHT TO DO IT IS, INDEED, MORE VIRTUOUS AND MORE MAGNA-

To kill a king, whose people have in their hearts condemned him, is not assassination, not a crime, but heroic virtue, provided only it be done without a fee.*

Unreasoning Europe may be forgiven that it was startled and rose against this fearful development of Papal truth. But, all honour to the Jesuits and their General, the brave old Aquaviva: firm in conscious logic, they outfaced Europe, and neither retracted nor condemned the doctrine. With the courtesy of greatness—the Jesuits then, as now, reigned in Europe—Aquaviva regretted its publication, and forbade it, for the present, to be any longer taught in his Society; but that was the limit of conscientious concession. The doctrine was as true as Popery, and just as old; only the developments of Popery, like other developments—those of steam, for instance,—are sometimes novel and unlooked for.

There is, then, in the eyes of the truly "faithful," but one authority on earth that is of God; but one polity, whose organization is divinely sanctioned; but one which is, of itself, legitimate. Christ's Vicar, if Christ be God, and the Pope be

NIMOUS OPENLY TO SATISFY THE GRUDGE, AND FALL UPON THE COUNTRY'S ENEMY BEFORE THE EYES OF ALL THE WORLD. BUT THERE IS MORE PRUDENCE IN TRYING TO CATCH HIM, AS IN A TRAP, BY ARTIFICE. FOR THEN THE HAPPY ISSUE COMES WITHOUT TUMULT, AND WITH THE CERTAINTY OF LESS DANGER, PUBLIC AS WELL AS PRIVATE. . . . WHETHER OPEN FORCE IS RESORTED TO, AND HE IS STRUCK DOWN IN THE MIDST OF INSURRECTION, AND ARMS PUBLICLY TAKEN UP. . . . OR, WITH GREATER CAUTION, HE DIES BY STRATAGEM AND DEVICE, A SINGLE MAN DEVOTING HIMSELF, OR A FEW SWORN TOGETHER SECRETLY AGAINST HIS LIFE, AND STRUGGLING EACH AT HIS OWN PERIL, TO REDEEM HIS COUNTRY SAFE! SUPPOSE THAT THEY ESCAPE! LIKE GREAT DEMI-DEITIES, THEY ARE REVERED THEIR WHOLE LIFE LONG. AND IF THEY FALL! THEY FALL A SACRIFICE, GRATEFUL TO THE GODS AND GRATEFUL UNTO MEN, IN A NOBLE UNDERTAKING, AND ARE ILLUSTRIOUS TO ALL POSTERITY."

Strange to say, Mariana, or the Order, had a scruple about making the sovereign accessory to his own death, as being contrary to the doctrines of the Church; so that if poison is used, he requires that it be applied externally by another person, and with no co-operation of the victim, *exterius ab alio adhibeatur, nihil adjuvante eo qui perimendus est*. But then, he consolingly suggests, some poison is of such strength, that anything daubed with it coming in contact with the skin proves fatal, *ut sella eo aut vestis delibuta, vim interficiendi habeat* (p. 67).—*De Rege et Regis Institutione*. The book was printed by royal, priest-ridden-royal, permission, and with all the prescribed caution of the Jesuits, declared by them to have been duly and diligently examined by "grave and learned doctors," and sanctioned not only by the authority of the provincial, but by the name of the visitor or plenipotentiary of the general; the Order thus solemnly, according to its constitutions, making the work its own.

* "*Non censeri assassinos, nisi qui homicidium patrant cum pacto, ut mandans aliquod temporale eis persolvant.*"—LIGUORI, iv. 364.

"They only are to be accounted assassins who commit a homicide with the bargain, that he who employs them shall pay them a *temporal* reward."

A priest's blessing, or the promise of heaven, would not be a *temporal* consideration. Bellarmine, however, would seem to require also the authorization of the Pope for a king's death or deposition, though not perhaps in the case of an excommunicated Sovereign like Henri III., or of any reigning heretic.

recognised his Vicar, is King of kings, and Lord of lords. It is his Delegates alone that everywhere GOVERN supreme *de jure*, whoever may be *de facto* Sovereign and usurp supremacy. The first obedience of the baptized, the only obedience which no power can absolve them from, is to God's representative. They belong to an empire, in the world indeed, and above it, but not of it; and it is only in the eyes of the benighted, that all men are "members one of another."

Hence also flow developements that, perhaps, may startle the unthinking. The natural obligations of truth are founded on relationship. "Wherefore, putting away lying, speak every man truth with his neighbour; *for, we are members one of another.*" But there is no relationship without society! There are no members apart from the body they belong to! And God's Vicar knows but one society, the Church of Rome; but one body, that of which he is the head. They only are members one of another who are united together by the priest in the confessional.* All the rest of Christendom, it is ordained by an "inviolable canon," are to be believed and held ANATHEMA, beyond the pale of any, but a simulated and enforced fellowship.† The Council of Constance decreed that no law, divine or human, required faith or promises to be kept with an heretic.‡ Even the famous decree of the Council of Trent, "conceding the public faith" to Protestants, made that concession only to those of Germany; and in thus derogating from the right and power of the Church of Rome, and notably from the Canons of the Council of Constance and Sienna, that "Sacrosanct Council" declared it did so only in that one regard, and for that one occasion.§

As the "faithful" of the Church are thus separated wide

* "Heretics and schismatics no more belong to the Church than a deserter belongs to the army which he has abandoned."—*Catechism of the Council of Trent.*

† Council of Trent, sess. xiv. can. 8.

"*Hæreticos homines omni modo et studio evitare speciale Domini mandatum est.*"—LIGUORI, vol. x. 200.

"To eschew heretics studiously, and in every way, is a special commandment of the Lord."

‡ "*Nec aliqua sibi fides aut promissio, de jure naturali divino et humano, fuerit in præjudicium Catholicæ fidei observanda.*"—In the case of JOHN HUSS. See also notes page 99.

§ "Furthermore, it (the Council) promises in sincere and good faith, without fraud or deceit, that the said synod will neither openly nor covertly seek for any opportunity; nor make use of, nor suffer any one else to make use of, any authority, power, right, or statute, privilege of laws or canons, or of any councils whatsoever, especially those of Constance and Sienna, under what form soever expressed (to the prejudice in any way of this public faith and most full security, and of the public and free hearing, by this said synod granted to the above-named), derogating from the aforesaid in this regard and for this occasion."—*Council of Trent*, sess. xv.

from the unfaithful (all heretics are infidels,*) so are they taught to cling more closely to the bond of common misbelief which unites them to Rome and to each other. Thefts, adulteries, murders, committed by the true believer, may be concealed, even at the expense of what we call perjury;† but the crime even of secret heresy, nay, even of suspected heresy, stands in another category. Rome knows no horror like her horror of heresy. And, next to heresy, the highest of all sins in her catalogue, is THE VOLUNTARY TOLERATION OF AN HERETIC. With an heretic all bonds are *de jure* broken; and it is only by a cursed necessity that they may be submitted to *de facto*. No matter what may be the danger of the denunciation, no matter what may be the fate of the denounced, the brother is bound, as he hopes for heaven, to betray his brother, the child his own father, the wife her husband.‡ Nor is the

* "*Infidelitas contraria ex triplici modo repugnandi fidei est triplex, scil. Paganismus, Judaismus, et Hæresis.*"—LIGUORI, iii. 17.

† "Infidelity is threefold: Paganism, Judaism, and Heresy."

‡ "*Hic notandum, CERTUM esse, quod judici non legitime interroganti testis non tenetur fateri veritatem: tunc enim poterit licite respondere, etiam cum juramento, 'crimen nescire,' ita ut teneatur illud ei manifestare.*"—LIGUORI, v. 265. "*Etiam legitime et juridice interrogatus, non teneris testari sequentibus casus. . . . III. Si ex testimonio, tibi, vel tuis, imminet notabile damnum: . . . Unde communiter non teneris testari contra consanguineum.*"—Ibid. v. 268.

"*Adde quod laici, in criminalibus, repelluntur a testificando contra clericos. In aliquo tamen casu, possunt Episcopi uti laicis testibus probatæ vitæ ad probanda crimina suorum subditorum: e converso, clerici et religiosi possunt testificari contra laicos, etsi ad hoc non possunt compelli a judice seculari. Ex præfato tamen textu clare deducitur, non posse clericum testificari coram judice seculari, sine licentia sui superioris.*"—Ibid. v. 261.

"Here we must make known, that it is CERTAIN that a witness is not bound to tell the truth to a judge, who is not legitimately interrogating him. In that case, he may lawfully answer, EVEN UNDER OATH, *that he knows nothing about the charge*—that is, in a way to be bound to manifest it to him. EVEN WHEN YOU ARE LEGITIMATELY AND JURIDICALLY INTERROGATED, you are not bound to give evidence, if there be danger of any notable harm to yourself or your family from your evidence. Whence it is commonly held, that you are not bound to give evidence against a relative. Moreover, laymen are rejected as witnesses against clergymen in criminal cases. Though bishops may, in a certain case, make use of lay witnesses of approved life to prove crimes in their own subjects; on the other hand, clergymen and monks can give evidence against laymen, though THEY CANNOT (lawfully) BE FORCED TO DO SO BY A SECULAR JUDGE. IT IS CLEAR, MOREOVER, THAT A CLERGYMAN CANNOT GIVE EVIDENCE AT ALL BEFORE A SECULAR COURT WITHOUT LEAVE OF HIS SUPERIOR."

‡ The first public burning of a Protestant in bloody Mary's reign was looked upon at the time as the act which re-established and confirmed the alliance between England and the Pope. On February 4th of that year the French ambassador wrote to his court, "This day was performed the confirmation of the alliance between the Pope and this kingdom by a PUBLIC AND SOLEMN SACRIFICE of a preaching doctor named Roger, who was BURNED ALIVE for being a Lutheran." This was in 1555. What is thought by Romanists about this "salutary" way of dealing with Protestants, and what is taught by them to English children, in 1850, may be seen by the following extract from the "HISTORY OF ENGLAND FOR CATHOLIC CHILDREN;" *Burns, Portman Square* :

want of power to bring proof any excuse whatever from the obligation.*

And, not only is this denunciation of the nearest and dearest a bounden duty, but the fierce zeal that would lead a man voluntarily to assist in torturing the doomed HERETIC is, to this day, solemnly set forth in the public liturgy of Rome as a blessed title to canonization ; and, year after year, the people of Italy and Spain are summoned to kneel before the altar of "St. Ferdinand of Castile," and bless God for the model-king, who whenever an HERETIC was burnt, came forward, and with his royal hands heaped fagots on the pile, which, as he believed, anticipated hell.†

the book having been written, as is known, by E. B., a person under the immediate direction of the new "ORDINARY OF LONDON," Dr. Nicholas Wiseman. "When men are determined to destroy not only their own souls, but the souls of many others, they have to be treated as malefactors. It was very shocking that people should be burned; but it was MUCH MORE SHOCKING that they should be leading so many more people to be burned in the flames of hell for ever! And this was what Bishop Gardiner thought."

"*Queritur, an sit obligatio denunciandi hæreticos cum periculo gravis damni? Distinguendum; si denunciandi sunt tantum suspecti de hæresi, ut sunt sortilegi, blasphemæ, confessarii sollicitantes, abutentes sacramentis, commune est non esse tunc obligationem. Si vero denunciandi sint hæretici formales, etiam excusare periculum gravis damni, nisi illi dogmatizent, tenent Mazzochius, &c. Sed verius oppositum est tenendum. Ratio quia hæresis formalis de se serpit ut cancer.*

"*Queritur, an teneamur denunciare conjunctos, quos hæreticos formales nominavimus? Fratres sine ullo dubio, tenemur denunciare: filios vero a denuntiandis parentibus excusant Abulensis et Simancho. Sicut ibidem Bona, Filliuceus, Barbosa, &c. excusant etiam uxores a denuntiando viros suos. SED DICENDUM OMNES AD DENUNTIATIONEM TENERI; ex eadem ratione ut supra, quia hæresis est pestis ita noxia.*"—LIGUORI, v. 249, 250.

"It is asked, whether the obligation of denouncing an heretic is binding when there is risk of serious damage from doing so? We must *distinguish*. If the persons to be denounced are only suspected of heresy, as fortune-tellers, blasphemers, priests who tempt their penitents to sin, who make an evil use of the sacraments, there is then no such obligation (of running a great risk). Mazzochi and some others hold that fear of grievous injury excuses a person from denouncing even formal heretics, unless they dogmatize. But THE CONTRARY IS WHAT IS TO BE HELD, being more conformable to truth. The reason is, that heresy spreads unobservedly, like an ulcer.

"It is asked, if we are bound to denounce our relations, whom we know to be formal heretics? Brothers, without any doubt, we are bound to denounce. Abulensis and Simancho excuse children from denouncing their parents. Bona, Filliuccio, Barbosa, and others, excuse even a wife from denouncing her husband. BUT IT MUST BE TAUGHT THAT ALL ARE BOUND TO DENUNCIATION; for the reason just given, that heresy is such a noxious pestilence."

* The contrary proposition was solemnly condemned by the Pope Alexander VII. The words of the condemned proposition are, "Though you know such an one to be an heretic, you are not bound to denounce unless you can prove it."

"*Quamvis evidenter tibi constant Petrum esse hæreticum, non teneris denunciare si probare non possis.*"

† "In eo REGLE virtutes emicuere, magnanimitas, clementia, justitia, et, præ cæteris, Catholice fidei zelus, ejusque religiosi cultus tuendi ac propagandi ardens studium. Id præstitit in primis Hæreticos insectando, quos nullibi regnorum

In the mind of Rome, then, the "faithful" in this kingdom are living, if not with their enemies, at least with God's. Queen, Lords, and Commons, fall under scores of Tridentine ANATHEMAS, each one equivalent to "greater excommunication." The want of power it is alone, as the Jesuit-Cardinal Bellarmine owns frankly, that justifies submission to them.*

suorum consistere, passus, propriis ipse manibus ligna comburendis damnatis ad rogum advehebat."—In Festo S. Ferdinandi III. die v. Junii: *Breviarium Romanum*. Romæ, 1843.

"The virtues of a king shone out brightly in him, magnanimity, clemency, love of justice, and, above all the rest, zeal for the Catholic faith, and a burning desire to protect and propagate its religious worship. HE SHOWED THIS ESPECIALLY IN THE WAY HE PURSUED HERETICS. HE NEVER ALLOWED THEM TO EXIST IN ANY PART WHATEVER OF HIS DOMINIONS. AND WHEN THEY WERE FOUND OUT, WITH HIS OWN PROPER HANDS HE HIMSELF CARRIED THE FAGGOTS TO THE PILE TO BURN THEM." Cyprian de Valera tells us how even this "blessed" example was bettered in a nobleman of Valladolid, who denounced his own two daughters to the Inquisition; and when they were condemned, asked and obtained permission to furnish faggots from his own forests for the pile, and with his own hands lighted the fire, when he saw them chained to the stake!

* "*Asserimus Pontificem ut Pontificem habere summam potestatem disponendi de temporalibus rebus omnium Christianorum.*"—De Rom. Pontif. v. 7.

"*Potestas civilis subjecta est potestati spirituali quando utraque pars est ejusdem reipublicæ Christianæ. Ergo potest princeps spiritualis imperare principibus temporalibus, et disponere de temporalibus rebus in ordine ad bonum spirituale. OMNIS ENIM SUPERIOR IMPERARE POTEST INFERIORI SUO.*

"*Quod autem potestas politica non solum, ut Christiana, sed etiam UT POLITICA subjecta sit ecclesiasticæ ut talis est, demonstratur, &c. &c.*

"*NON LICET CHRISTIANIS TOLERARE REGEM INFIDELIEM, AUT HÆRETICUM, si ille conetur pertrahere subditos ad suam hæresim vel infidelitatem; et judicare an rex pertrahat ad hæresim necne pertinet ad Pontificem cui est commissæ cura religionis. ERGO PONTIFICIS EST JUDICARE REGEM ESSE DEPENDENDUM VEL NON DEPENDENDUM.*

"*Quod si Christiani olim non deposuerunt Neronem, et Diocletianum, et Julianum Apostatam, ac Valentem Arianum, et similes, id fuit QUIA DEEBANT VIRES TEMPORALES CHRISTIANIS.*

"*Cur non potest liberari populus fidelis a jugo regis infidelis et pertrahentis ad infidelitatem, si conjux fidelis liber est ab obligatione manendi cum conjuge infideli, quando ille non vult manere cum conjuge Christiana sine injuria fidei, ut aperte deducit ex Paulo (1 Cor. vii.) INNOCENTIUS III. cap. Gaudemus, Extrav. de divortiiis.*

"*Quando reges et principes ad Ecclesiam veniunt ut Christiani fiant, recipiuntur cum pacto expresso, vel tacito, ut scepra sua subjiciant Christo, et polliceantur se Christi fidem servaturos et defensuros etiam sub pena regni perdendi. Ergo quando fidei hæretici aut religioni obsunt, possunt ab Ecclesia judicari, et etiam deponi a principatu, nec ulla eis injuria fiet si deponantur. Nam non est idoneus sacramento baptismi qui non est paratus Christo servire et propter ipsum amittere quicquid habet; ait enim Dominus, Luca 14, 'Si quis venit ad me et non odit patrem et matrem, et uxorem et filios, adhuc autem et animam suam, non potest esse meus discipulus.'*

"*Præterea Ecclesia nimis graviter erraret si admitteret aliquem regem qui vellet, impune fovere quamlibet sectam et defendere hæreticos ac evertere religionem.*"—De Rom. Pontif. v. 7. (Edition of Rome, 1843.)

"WE MAINTAIN THAT THE POPE AS POPE HAS THE SUPREME POWER OF DISPOSING OF THE TEMPORALS OF ALL CHRISTIANS.

"THE CIVIL POWER IS IN SUBJECTION TO THE SPIRITUAL POWER, since each is a part of the same Christian republic. The spiritual prince, therefore, has

But at least, *in foro conscientie*, their pernicious laws are no laws,* and all civil allegiance is only *salvo jure superioris*,† or until entirely dispensed from by some Papal delegate in the confessional. One obligation only is ever undoubted. One allegiance only and always unalterably due, that, namely, to God in the person of his Vicar. One fountain of law only flows for ever pure in the midst of error ; and, as of old, “the lips of the priest kept knowledge, and the people were to seek the law at his mouth,” so now, in fulness of Papal developement, all, all the baptized, are commanded to kneel at a priest’s feet, not only for pardon of the past, but for guidance and direction in whatever

the power to rule temporal princes, and to dispose of temporals. For EVERY SUPERIOR HAS THE POWER OF COMMAND, OF GOVERNMENT (*imperium*) OVER HIS INFERIORS.

“That POLITICAL AUTHORITY, not only as it is Christian, but AS IT IS POLITICAL, IS SUBJECT TO ECCLESIASTICAL AUTHORITY, as such, is a thing that can be demonstrated.

“CHRISTIANS HAVE NO RIGHT TO TOLERATE AN INFIDEL OR HERETIC SOVEREIGN, it he take any step to lead his subjects into his heresy or infidelity. And it is for the Pope to judge whether or not he is doing so. For to the Pope is committed the care of religion ; and consequently, THE POPE IT IS THAT MUST JUDGE WHETHER OR NO A SOVEREIGN IS TO BE DEPOSED.

“As to the early Christians, if they did not depose Nero, and Diocletian, and Julian the Apostate, and Valens the Heretic, and the like, IT WAS BECAUSE THEY HAD NOT THE PHYSICAL FORCE TO DO SO.

“Why may not a faithful people be set free from the yoke of an unfaithful (heretic) sovereign, who is leading them into infidelity (heresy), when a faithful (Romanist) wife is free from the obligation of remaining with her unfaithful husband, if he will not dwell with her without injustice to her faith, as Innocent III. clearly deduces from Paul ? (1 Cor. vii.)

“When kings and princes come to the Church to be made Christians, they are received on this condition, that THEY HOLD THEIR SCEPTRES IN SUBJECTION TO CHRIST (Christ and the Pope are synonymous in this case), and promise to defend and keep the faith of Christ under PENALTY OF LOSING THEIR THRONES. And when they become heretics or obstruct religion (Popery), THEY MAY BE JUDGED BY THE CHURCH, AND DEPOSED FROM THEIR SOVEREIGNTY ; and no wrong is done them by such deposition. For no one is fit for baptism, who is not ready to serve Christ, and lose all that he hath for the sake of Christ ; for our Lord said, ‘If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters—yea, and his own life also—he cannot be my disciple.’” (Luke, xiv.)

“THE CHURCH (of Rome) WOULD BE GUILTY OF TOO GRIEVOUS AN ERROR IF SHE WERE TO ALLOW ANY SOVEREIGN WHO MIGHT CHOOSE, TO FOSTER A SECT WITH IMPUNITY, TO PROTECT HERETICS, TO OVERTHROW RELIGION (Popery) !”—CARDINAL BELLARMINE : *De Rom. Pontif.* v. 7.

* “Quando lex evadit perniciosa non obligat . . . Lex bono communi non conveniens non est lex, neque obligationem inducit.”—LIGUORI, vi. 612.

“When a law turns out mischievous, it is not binding . . . A law that is unsuited to the public good is no law, and carries with it no obligation.”

† “Conditiones quas in quovis promissorio juramento tacite subintelligi natura et doctores docent. Tales autem sunt, 1. Si potero ; 2. Salvo jure superioris ; 3. Nisi res notabiliter mutetur ; 4. Nisi obligatio tollatur.”—*Ibid.* vi. 187.

“Nature and the doctors teach that certain conditions are tacitly understood in every promissory oath. As for instance, 1. If I can ; 2. Saving the rights of my superior ; 3. Unless circumstances notably change ; 4. Unless I am absolved from the obligation.”

concerns their souls—that is, in every responsible action of their lives.*

What, then, is the working of this Papal code according to which England is now to be GOVERNED into another Ireland, by means of its Roman Bishops, and some forty or fifty scores of priests and their “Tribunals?”

CHAPTER IV.

PRACTICAL MORALITY.

WHILE the power of the Pope was acknowledged over “temporals” as well as “spirituals,” there was little need of any separate code of morals.† The famous *Canones Concilii Illiberitani* hardly fill ten pages of a modern octavo volume. Before the fifteenth century the works of casuists were rare; and modern Roman Doctors naïvely express their wonder at the few and imperfect helps with which primitive and mediæval confessors managed the difficult administration of their “tribunals.” But it was in the sixteenth century, when Rome was threatened by the spread of learning and the breaking out of intellect that she sharpened her wits apace for the encounter of these enemies. Then appeared Gerson, and Bernardin of Sienna. Then was invented, by Bartholomew Medina, that light of the Dominicans, the grand doctrine of *Probability*; but its mighty application was undreamt of by the inventor, and the friar-preachers allowed it to be snatched from them by that new and ambitious Order, which, but for Luther, Calvin, Cranmer, and the like, might at this hour be governing Europe—as the old Scythians governed their slaves—by precautionary blindness unrelentingly inflicted.‡ The strong foundations laid by these enemies of Rome and darkness, together with the invention of paper and the art of printing, made a new and

* “IN THE CATHOLIC CHURCH NO ONE IS EVER ALLOWED TO TRUST HIMSELF IN SPIRITUAL MATTERS. THE SOVEREIGN PONTIFF IS OBLIGED TO SUBMIT HIMSELF TO THE DIRECTION OF ANOTHER IN WHATEVER CONCERNS HIS OWN SOUL.”—N. WISEMAN: *Preface to “Exercises of S. Ignatius Loyola.”*

† “Il est certain que le pouvoir de l'Eglise sur le temporel des princes Chrétiens était reconnu, au moyen-âge, comme légitime, et faisait partie du DROIT PUBLIC.”—PROMPSAULT, *Concile de Trent*, i. 9.

‡ If any one, at the time of entering the Society of the Jesuits, should, by a special blessing, be ignorant of the heathen arts of reading and writing, it is expressly forbidden by the Constitutions to rob him of so manifest a help to that blind obedience which, in the eyes of Rome, constitutes *Christian perfection*! “*nec etiam plus litterarum addiscere, quam sciebat, cum est ingressus, curet.*”

well-digested casuistry indispensable. One-half of Europe was openly in revolt, and the other of but doubtfully sincere adherence. What armies and the treachery of Princes could do was done ; but there still remained a great work for the Jesuits. To conciliate civil Governments by *Concordats* which bound all but herself ; * to maintain the "faithful" in their only legitimate allegiance, and yet keep up a seeming loyalty to temporal Sovereigns and a seeming submission to public conscience and the laws of a common humanity, while she repudiated the authority of both, was the task that Luther bequeathed to Rome : and Rome once and again has deputed the Jesuits to its fulfilment. The plan which they adopted has been sketched already, but to appreciate it rightly it must be looked at in detail, and made clear by illustrations.

Luther never exercised his hostility to Rome more wisely or more successfully than in attempting to re-establish the rights of conscience. Not that the rights of conscience had ever yet been directly impugned by Rome, but, like its duties, they had fallen into very general desuetude ; partly from the proscription of private judgment, and partly from the habitual annual † reckoning made in the confessional, to which reckoning doubtful, and, indeed, undoubtful cases, were easily postponed. Luther, however, brought back throughout all Europe a disposition once more to appeal to the long-forgotten moral sense of peoples and individuals. The evil was a fearful one for Rome. Northern Europe was gone. Middle and Southern must follow, if this KING CONSCIENCE, and the natural distinctions of Right and Wrong, were to get possession of men's minds.

With Ignatius Loyola, whom his idolaters may well call the Columbus ‡ of the Papal Church, there was a remedy discovered.

Other founders of religious Orders had only applied the obligations of obedience to the things referred to in their own Rules and practised within the walls of their own convents. They never dreamt of extending them to others than the members of their own brotherhood. But the fascination which Loyola threw around obedience, as shown, not by monks within

* Is it possible that a member of an English Cabinet should not know—what he might learn from any unwashed clerk of the Roman Dataria, living upon less than half-a-crown a-day—that a Government, in making a *Concordat* with the Pope, ceases in theory, and *de facto*, to be Protestant, and waves the right of the SUPREMACY in the civil power ?

† According to the Council of Trent, the Divine law binds the baptized to confession only once a-year. *Sess. xiv. can. 8.* And the Council limits the obligation of confession to mortal sins (chap. 5). But for obvious politic reasons, and notwithstanding the great labour consequent, frequent communion is made to depend on frequent confession, or at least, *on frequent visits to the Confessor.*

‡ "Christophe Colomb de la Sanctification."—*Histoire de la Com. de Jésus*, par CRÉTENEAU-JOLY, i. 16.

their cells, but by accomplished men living in the world, was destined to bring into captivity the whole body of the "faithful." The banner of *Obedience* was set up as the great antagonistic principle that was to make the power of Rome at once universal, consistent, and indestructible. The new order, militarily organized, was to wage war not so much against sin as against individual responsibility to individual or even to universal conscience.

Who that has a heart, who that has senses, but must know himself and those around him liable to error? How many a time the wariest act before all doubt has been cast off, and thus sin certainly in their uncertainty! But obedience saves from passion, saves from self-love, saves from doubt, saves from sin, and yet gives larger, freer scope to every imaginable human appetite. The wild denizen of the forest roams not so unrestrained as he acts freely, whose merit before God is *not* to feel the checks of his own reason, but to stop only when the gentle curb of a confessor pulls him in.

The first use made by Loyola of the doctrine, and that use has never been intermitted in his Society, was to bring into public exercise heroic self-denial on the part of some of the Jesuits themselves and their "directed." To deny the virtues or to doubt the sincerity of men, like Charles Borromeo, who scrupled to behold his own foot naked, or Louis Gonzaga, whose modesty revolted from looking his mother in the face, is ignorance or prejudice. Obedience, indeed, as we shall see, may open the door wide to almost inconceivable iniquity; but it can make men go beyond conception also in acts of faith, and hope, and charity. Such virtue, however, must always be individual; the mass of men, in throwing off their conscience, do not sin less but only more contentedly. And this, though not what Loyola ever purposed in himself, was the real secret of his success. His stupendous "Constitutions" grasped at all believers. Once ensnared, they were to be tethered close and fed on scanty herbage, or, they were to have hills and valleys for their pasture, just as was expedient,—*ad diuturnitatem dominationis*. The obedience that was obtainable was all that was to be required.

"Tell me, Father Herbert," asks a timid girl, "if Charles Percival should, should ——"

"If Charles Percival proposes for you, are you to accept him? is what you mean to say, my daughter. God has better things in store for both of you, my daughter,—*de si belles ames!*"

And then he opens to her stores of mystical eloquence, and tells her tales of St. Teresa and St. Valburge, and their heavenly

Bridegroom ; and points out the royal road of suffering and sorrow and self-forgetfulness that He walked in ; and how He told us we must follow His example, and how He offered glorious temptations of a hundred-fold reward to her that would abandon father, and mother, and husband for Him. And as the priest sees her tears fall fast, and her eyes raised up to heaven, he feels that the world, and timid, misunderstood Charles Percival, are fading away before another vision. The heart, that seemed rejected, has been offered up to the God of Rome ; and the resolution is scarce made, before it is changed to a solemn, secret vow.

"May I tell mamma, or sister Mary?"

"God forbid, my daughter! St. Liguori warns us against it most expressly."*

And the timid girl leaves him, already cut off from every darling tie, before even the convent-gate has opened to receive her.

"Father Herbert, I want a dispensation!" cries out beautiful Mrs. Harry Vernon, as she flings into the study, not ten minutes afterward. "I can't stand this fasting: I never have fasted, and I am sure I never can."

"You never have fasted, Mrs. Vernon, because you were only twenty-one last Christmas ; and how do you know if you *can* fast or not, since Lent only began yesterday?"

"But papa has a dispensation, and mamma has a dispensation!"

"Your father is nearly sixty, and suffers from dreadful headaches ; and your mother, you know, is quite too delicate, since her long illness, to think of fasting. Now, nobody can set up a claim of ill-health for you."

"Well, Father Herbert, Vernon says he'll hate me if I fast ; and I am quite sure he will, for he hates all thin women ; he says it is a penance to look at Cousin Fanny, and that he'd rather sleep with Cæsar than a bony woman. And what with these musical *soirées* in Lent and being for ever on horseback, if I fast I am sure to be a skeleton. Father Herbert, I can't stand it ; Vernon will quite hate me."

"Well, Mrs. Vernon, if your husband hates thin women,

* "*Ex his omnibus concluditur non solum non peccare filios religionem assumentes parentibus inconsultis, sed, ordinarie loquendo, valde errare, si participes eos faciant de sua vocatione, ob periculum cui se exponunt se ab illa averti, et hoc utique confirmatur ab exemplis tot sanctorum.*"—LIGUORI, v. 68.

"CHILDREN do not only NOT SIN, in becoming monks or nuns without consulting their parents, but, generally speaking, THEY DO VERY WRONG, IF THEY LET THEM KNOW OF THEIR INTENTION, on account of the danger which they expose themselves to, of being turned away from it. The examples of great numbers of saints confirm this beyond a doubt."

that alters the case, certainly ; for fasting does make *some* people thin, and might make you so ; and St. Liguori says expressly that a wife's fasting must be given up if it should make her person ungrateful to her husband.*

"Thank you, thank you, dear Father Herbert ! Am I to do anything to make up ?"

"You may say three 'Hail Marys' every day,—not as a condition, so have no scruples, but—as an act of humility that you are denied the privilege of keeping this holy precept of the Church."

Mrs. Harry Vernon is ready to kiss dear Father Herbert, and would almost as soon think of giving up her husband as her confessor ; but she is no less obedient than her broken-hearted cousin,—dark, bright-eyed Fanny Fenton.

Within a day or two Lady Fitzjames comes in great tribulation to the same dear Father Herbert. (Her husband is a Protestant, and has forbidden her ever to give a shilling to the priests without his knowledge.)

"Dear Mr. Herbert, I hope I did no wrong in giving Father Pizzicotto the 100*l.* for building his beautiful little chapel at Long-hurleigh ? I am sure you told me Fitzjames had no right to meddle with my charities."

"You did perfectly right, Lady Fitzjames ; Lord Fitzjames is most unreasonable, and St. Liguori says distinctly you may take, without his knowledge, at least the twentieth of his income."†

"Oh, Fitzjames has a great deal more than 2000*l.* a-year, but he is in a great rage at something, and I think that wretched Burnet has been telling him I gave money to a priest ; though

* "*Ob labores præcedentes et subsequentes posse aliquem excusari (a jejuniis) si probabiliter debilitatus vel debilitandus putetur, ita ut officio ritè fungi nequeat. Ex eodem capite, doctores excusant conjugem, si debitum reddere non possit, quando jejunit ; uti et uxorem quæ ob maciem non possit cum jejuniis se viro gratam præstare.*"—LIGUORI, iv. 1031.

The passage is untranslatable.

† "*Uxor potest dare eleemosynam et munera secundum consuetudinem aliarum mulierum illius loci et conditionis, etiamsi maritus eleemosynas omnes illi prohibeat. Ita LUGO, cum MOLINA et 10 aliis, docet posse eam, inscio marito, dare vigesimam partem annui census, vel lucris, eo quod hoc pertinet ad decentiam status (!) et maritus irrationabiliter sit invidus. Hinc etiam potest cum Abigail moderatas eleemosynas dare ut mariti conversionem impetret, vel ne Deus illum puniat.*"—Ibid. iv. 540.

"A wife can give alms and presents according to the custom of other women of her state and condition, although her husband forbids her. Cardinal LUGO, Molina, and ten other doctors, teach that she may, without the knowledge of her husband, give a twentieth part of his annual income or profits, even though the husband be unreasonably unwilling, for this pertains to the decency of her station. Hence also she can, like Abigail, give moderate alms (to the priests for masses) that she may effect the conversion of her husband, or lest God should punish him."

how she ever dreamt Father Pizzicotto was a priest puzzles me, for he was dressed in a dandy, very dandy shooting jacket, and came as a tradesman, and I never should have known him, I do believe, if his card had not been in his own handwriting. But what am I to do? What am I to say if Fitzjames asks me? I can't bear to lie to him, for I know he will believe every word that I tell him; and I can't bear to say that Burnet lies, for really Burnet is truth itself, and goodness itself, though I know she watches me." (Mrs. Burnet was the housekeeper that had been given her by old Lady Mountjoy, Lord Fitzjames' mother.)

"Lady Fitzjames," says grave, gentle Father Herbert, "if Mrs. Burnet is half of what you think her she will be quite ready, nay, grateful to God, to atone for her indiscretion by sacrificing her reputation to your good opinion with Lord Fitzjames. But is there any possibility of her proving that you gave the money to Father Pizzicotto?"

"Oh, none in the world?—quite impossible!—I took precious care of that! She only brought me my little writing-case, which she knows I keep the money in."

"Then, Lady Fitzjames, you must put a good face on it. If Mrs. Burnet has dared to say so, and Lord Fitzjames does ask you, you must coolly say she lied, and deny the whole thing flatly. I will read you what our great Saint says: 'Provided a crime has been committed secretly, so that there is no way to prove it, the guilty person may then say that the accuser lies, and may, moreover, reveal any secret sin of his against him as a means of self-defence.'"^{*} And lowering his voice into a whisper, Father Herbert asks, "Did Lady Fitzjames ever suspect that the little supposed orphan who died the week that she was married was Mrs. Burnet's child?"

"Burnet's child! beautiful little Annie, Burnet's child?"

"Hist! hist! Even I never dreamt it. How I know it there is no need to tell you; but I know it, though no other living being does. Tell this to Lord Fitzjames, if it be necessary to be delivered from Mrs. Burnet."

^{*} "*Si reus vere commisit crimen sed occulte, ita ut nullo modo probari possit, utrum tunc possit dicere accusatorem mentitum fuisse; vel possit opponere crimen illius occultum? Affirmat CORELLA, et probabile recte putant SALMANTICENSES et RONCAGLIA, quia accusans reum de crimine omnino occulto, censetur in jure ac si de crimine falso accusaret et calumniam afferret. Et ob eandem rationem dicunt SANCHEZ et alii posse eum revelare delictum occultum testis ad sui defensionem.*"—LIGUORI, iv. 278.

"Suppose the accused has really committed a crime, but so secretly that it can in no way be proved, can he then say that the accuser lies, or can he set some secret crime of his against him by way of proof? CORELLA affirms so, and the SALMANTICENSES and RONCAGLIA think probably rightly, because accusing a man of a crime altogether hidden, is held in law the same as bearing false witness and calumniating. And for the same reason SANCHEZ and others say that he can reveal any hidden crime of the witness in his own defence."

"But, poor Burnet! what would become of her? and she is so devoted to Fitzjames!"

"The order of charity, Lady Fitzjames, puts our own honour before another's, even supposing the rank equal, and no high extrinsic reasons. Dry your tears, Lady Fitzjames, and remember this is not your case only, but the Church's also. 'It must needs be that scandals come, but woe to that man by whom the scandal cometh!'"

Poor Lady Fitzjames! more to be pitied far than poor Burnet! God asks of no human being what she has given to Father Herbert; she stands before him, not a woman, not a slave with free convictions, but a *thing*, a thing of his. She has sold her soul, renounced herself and God, who made her for His reasonable service. All that is left of her for her husband, and her children, is the chattel of a body, but without even its animal instincts and affections uncontrolled.

Father Herbert's next conscience is a dairy-maid's. Her story is short and clear. She has only ten pounds a-year wages, while Susan Slater, Mr. Cracroft's dairy-maid, has fifteen, and there is no use in speaking to her mistress; she would only lose her place.

"Is there no way," asks gentle Father Herbert, "that she can pay herself the remaining five pounds which is her due?"

"Oh, yes! a very easy one!" She sells the surplus butter!

"God bless you, my child; but be very careful, for fear of scandal."

And the dairy-maid thanks God that she does not keep her conscience for herself. But Father Herbert was quite right. Here are the "great Saint's" words:—"Servants commit no sin, should their master refuse them just wages, if they secretly balance accounts for themselves; provided always that there be no other way, that they take no more than their due, and that there is no fear of scandal or other serious mischief."*

Father Herbert's last "penitent"† that day is our friend the dairy-maid's master's eldest son. Small blame to his proud old father for husbanding his resources, for he has thirteen children. This boy of his, as he said, had gone down into Snobland to look for a wife, and had found one that father and son

* "*Famuli non peccant, si, sustentationem vel mercedem justam domino negante, utantur compensatione occulta, dummodo tamen, alius modus non sit impetrandi, nec plus accipiat quam debetur, neque scandalum, aut aliud incommodum grave timeatur.*"—LIGUORI, iv. 349.

"Servants do not sin, if, when their masters refuse them support or just wages, they take secret compensation, so long at least as there are no other means of getting it, and no more is taken than ought to be, and no scandal or other serious inconvenience is feared."

† Those who go to a priest for confession are called by Romanists his *penitents*.

both thought they need not be much ashamed of. The young people had been engaged a year; for old Hibbert would not allow his daughter to marry till she was twenty. Frank Furnival would have run off with her, for he was horribly bored with the *connections*; but the rich railway director might cut him off with some twenty thousand or so, and he would rather marry a certain cousin of his at that price. All of a sudden comes a smash. Old Hibbert is ruined. He has given up all, and is living on an allowance. Frank Furnival wants to know if he is bound by his engagement. Grave Father Herbert says, "That depends. A betrothment is a sort of promissory vow: a religious sanction is attached to a certain intention. The intention is principal, the sanction is accessory; the accessory follows the principal. The vow follows the intention, and is to be explained accordingly. Now it may happen, that by keeping the vow you would act contrary to your intention, which is clearly what you are not bound to do. If your intention was to marry a rich girl, or a pretty girl, and she turns out poor, or is pitted with the small-pox, the obligation ceases to exist. This is the decision of St. Liguori, or rather, let me say, the decision of the Church, for the Church answers for every decision of St. Liguori."*

So Frank Furnival was absolved from plighted faith and loyalty; his hand unlocked from his young bride's for sin of poverty! and Mary Hibbert was made over to herself again, with the same dear Father Herbert to dry her tears with his comfort, and gently lead her to bury her lamentations and her poor 1000*l.* in a "sweet" nunnery that was close at hand.

Sir Thomas Thornton was a Roman Catholic country gentleman with a large fortune. He was a remarkably fine animal, and, if some of his human qualities had been cultivated, he might have been made a loveable animal. But nothing spiritual or intellectual had been cultivated in him, hardly even his affections; and the only books which he had ever opened, since he left school, were "The Garden of the Soul," "Bradshaw's Rail-

* "*Juramentum promissorium eandem habet conditionem, eodemque modo explicandum est, quo promissio vel propositum cui est annexum. Ratio est, quia accessorium sequitur principale, ideoque, quando non obligat promissio, nec obligat juramentum appositum. Unde resolves, Titius, qui cum juramento promisit nuptias Berthæ diviti, sanæ, &c., non tenetur stare juramento postquam Bertha incidit in paupertatem vel infirmitatem, quia promissio non obligat eo casu.*"—LIGUORI, iv. 180.

"An oath with a promise has the same condition, and is to be explained in the same way, as the promise or intention which it is annexed to. The reason is, that the accessory follows the principal; and so when the promise does not bind, neither does the oath annexed to it. Hence Titius, who with an oath promised to marry Bertha rich and well, &c. is not bound to marry her, if she become poor or sick, because in that case the promise is not obligatory."

way Guide," and the "Parliamentary Companion." He never read even a newspaper, though he subscribed to the "Morning Chronicle," and how he managed to seem to know anything of what was going on in the world was always a mystery. His friends were naturally anxious to get him married; but he fought very shy of matrimony, until one day in London, in the Park, just as he was cooling down in his passion, for a "beauty of a horse," he fell desperately in love with something far more beautiful than even "Blackbird."

Yes, Eleanor Eardley was more beautiful than Blackbird! She might have been as gay, too, as Blackbird, if she had ever found the same capability of sympathy that Blackbird had. But you might have known that she never had found it, only to look at her, — that Eastern-looking, loving-eyed, and so passive Eleanor Eardley. Her gentle mirth even had something sad in it, and all her quiet strength of character seemed to have been given to enable her to suffer. She was the only child of a widowed father, whose passionate heart for five-and-twenty years had beat only for his wife, and who, now that wife was dead, could turn to his daughter only as to an unknown one. They were strangers that father and his child. Miss Eardley was riding with her father the day Thornton met with her. She was thrown just within ten yards of Thornton. It was very early in the morning: there seemed no soul near them. He had raised her up, and had her head resting upon his arm, before Mr. Eardley was off his horse. Miss Eardley was stunned by the fall—for some moments quite senseless. It may seem strange, but Blackbird had a good deal to do in bringing about the marriage that grew out of that accident. The horse seemed completely one with his master, and not a whit more disposed to leave Miss Eardley. The groom stood making inviting bows to him as if he had been human, evidently not daring to touch him of himself, till at last Blackbird snorted viciously, and Thornton apparently interpreted the snorting by bidding the groom "get out." In her weeks of illness that followed, Eleanor Eardley never fell into a dream, nor woke from sleep, without seeing Blackbird standing over her with his head almost touching hers, as intelligently and affectionately as any pet-dog; and if she ever loved Sir Thomas Thornton, it was as Blackbird's master. Poor Eleanor Eardley, if she had been a horse, she could have had no better master than Sir Thomas Thornton!

They were married, and she was taken home to Devonshire, and she had to live with a fiendish old maiden aunt of Sir Thomas's, and a scrubby-looking chaplain, who was her inseparable, confidential, congenial ally. For a while Thornton loved his wife passionately, madly. But he did not understand her as he

did Blackbird. He thought to break her in the same way ; but though she bore everything just as well as Blackbird, she never was broken in as he was. So Sir Thomas got tired of her, and he wished he could hate her. Miss Thornton and Dr. Tib did hate her cordially. They had agreed to do so before they ever saw her, because they had had nothing to do with the match, and because she was a Protestant. And now they hated her more and more because she never gave them any other reason to hate her. She never got angry with either of them. She would lay down her book or her work and pay attention to them whenever they came near her ; but they did not even know if she felt how disagreeable they wanted to be. They might as well have been two saucy old dogs or cats, with certain prescriptive rights in the drawing-room. Sir Thomas and Lady Thornton's absences abroad—Sir Thomas was fond of locomotion—were no check to the growth of the bitter feelings of Miss Thornton and her reverend director. Quite the contrary. How could they tell but her husband might become fond of her ! When little Michael Thornton was born, and while he lived, things looked a good deal like it ! So they waxed stronger and stronger in hatred.

At length the Saints of Popedom—I do believe that in all his masses, Dr. Tib slipped into them, and as it were aside privately to the Saints, some little evil *intention* against Lady Thornton—at length the Saints seemed to be propitious.

One day there arrived suddenly at Cranstey Park, Mr. Eardley, bringing with him a tall, handsome young man of three-and-twenty, Henry Eardley, his cousin and heir. Nobody expected them ; for Mr. Eardley had only written to Sir Thomas, and Sir Thomas was away from home ; and Miss Thornton was present at the meeting of Lady Thornton with her father and her cousin. How different the almost distant, reverential reception of her father from the “ Why, Harry, dear Harry ! ” with which she took her cousin by both hands, and, with a childlike fondness, looked him for a long moment in the face ! She was only five years older, but they had parted when he was nine, and, until then, had had no other playmates, and scarcely knew they were not brother and sister in blood as well as affection. Miss Thornton's heart was new opened at what she saw. She vowed a grand altar-cloth to Tib or one of the Saints upon the spot, and made herself the most sympathising, the most welcoming, the most cordial of maiden aunts imaginable. “ Sir Thomas was to be at home on Thursday, and would expect them to stop—for ages.”

O thou she-devil ! thy life has been spent in England, with the deep ocean for its blessed barrier from the kingdoms of the

Pope! thy convictions of thy intended victim's purity are instinctive and involuntary, and involuntarily confessed even to thyself?

Poor Sir Thomas had no such instinct, no such conviction. He had no conviction of anybody's virtue of any sort. How could he? He had been born in Spain. He had been educated in Italy. He had been watched through a little tinned hole in the school-room door; he and his tutor. He had been watched in his bed. He had been watched in his path. He had had his spies relieved as regularly as sentinels upon an out-post. He had been taught to conceal the truth from everybody, to lie to anybody,* and then confess all on a Saturday, and have the guilt or non-guilt of what he did settled and rated at so many *aves* or *pater-nosters*, according to its supposed where-about in that great broad space upon the Papal chart of morals which separates black from white, and makes vice and virtue mingle imperceptibly together.

But there was nobody to mount guard over Sir Thomas Thornton now: nobody to drive him to confession now. And his death-bed was to be his "Saturday," and his penance was to be done when he was in the grave, by charities munificent and masses *in perpetuum*. In the meantime,—as the living historian of the Jesuits, M. Cretineau-Joly, says of Louis XIV.,—he was "*Majestueux dans ses foiblesses*," and kept two hetæras: one, in a pretty lodge at Cransteys Park, who lived to see herself mistress of that same; the other married to his groom, and always near him. So Sir Thomas had no instinctive confidence in anybody's trustworthiness, and it was his turn to mount guard over other people; and he was jealous of his pure wife, she was so frank and so exceeding beautiful; and he entered into his maiden sister's plot; and the very reverend priest entered into it with truly Roman gust; and Liguori furnished the authority of holy Mother Church for all the arts which were to make certain what they suspected, and which they desired to make certain because they suspected. And the example of Judith was held up to the plotters, in the sainted authority, and they were told that what a woman might do with herself, in order to excite unchaste desire, a husband might do with his wife.† So—to use Liguori's

* The Abbate Bricconi was tutor to the son of an English Roman Catholic gentleman of the old school. One day, in Rome, explaining the liberty of "simulation," he said, "Suppose I am going to Naples, but do not wish it to be known where I am going, and my interrogator has no right to question me; I answer, I am going to Genoa." "*Ma Signor Abbate*," said the noble English boy, but half a Papist, "*mi pare, questo sarebbe una bugia!*" He was called an *impertinente*, and given a "good penance."

† "*Consentit Divus Thomas, quandoque vir uxorem suspectam de adulterio*

very words—OCCASIONS WERE LAWFULLY BROUGHT ABOUT THAT MIGHT TEMPT HER TO SIN ; and the beautiful young wife was arrayed, or disarrayed, under pretext of her voluptuous husband's pleasure, not like a Judith only, but a Delilah ; and for this, too, the holy pander gave holy sanction : " for by no natural law, divine or human, is it forbidden a lovely woman to unveil her loveliness, or make her beauty show more beautiful ! " * And yet this loose priest, worthy of the days of Medici,

habens, ei insidiatur, ut deprehendere possit eam cum testibus in crimine fornicationis."—LIGUORI, iii. 58.

" Saint Thomas agrees, that whenever a husband has a wife suspected of adultery, he may lie in wait, with witnesses, to catch her in the crime."

" *Probabile est non licere talia ultra ponere : Sa, et Sanchez, qui docet non licere marito dare uxori ansam adulterandi, vel adultero, ut tentet usorem. Interim probabiliter CONTRARIUM docet LAYMAN. Quod confirmari potest exemplo Judith, quæ viz aliter videtur fecisse, cum enim sciret permissionem libidinis in Holoferne fore impeditivam malorum, posuit ei occasionem, nempe ornatum suum, alioqui licitum, et tamen communiter censetur in hoc non peccasse. Et hoc probabiliter putant etiam Viva cum P. Navarro. Item Elbel et Sporer cum Diana et Tamburini. Contradicit tamen Sanchez cum Sa, vocans hanc probabiliorē quia (ut dicunt) hæc videtur positiva inductio, sive ad peccatum co-operationis, quæ est intrinsece mala. SED, HOC NON OBSTANTE, SATIS PROBABILIS VIDETUR PRIMA SENTENTIA, quia cum maritus præbet ansam machandi, non vere inducit ad peccandum, sed præbet occasionem, et permittit peccatum alterius ex justa causa.*"—LIGUORI, iii. 58.

" It is a probable doctrine, that it is not lawful to place such (temptations to sin) in the way on purpose. So says Sa, and Sanchez, who teaches that it is not allowed to give a wife an opportunity to commit adultery, or the adulterer an opportunity to tempt the wife. In the meantime, however, LAYMAN TEACHES THE CONTRARY WITH PROBABILITY. And what he teaches may be confirmed by the example of Judith, who scarcely seems to have done otherwise ; for when she knew that permitting lust in Holofernes would be an impediment in the way of evils, she set before him the temptation, namely, the way she was attired, otherwise lawful ; and yet she is commonly thought to have committed no sin in doing so. This even Viva and Navarre think probable ; so do Elbel, Sporer, Diana, and Tamburini. Still Sanchez and Sa think the contrary more probable, because, as they say, this seems a positive leading into sin, an inducing to sin and a co-operation in sin ; but, notwithstanding what they say, THE FIRST OPINION SEEMS SUFFICIENTLY PROBABLE, because, when a husband affords a handle for adultery, he does not induce to sin, but only furnishes the occasion, and permits the sin of another for a just cause."

* "*Neque etiam feminae mortaliter peccant* [a sin not mortal is a sin that need not be confessed, and it needs no absolution nor any particular compunction], *ostendentes pectora nuda quo pulchriores videantur, absque alia mala intentione mortali ; quia nullo jure naturali, divino aut humano, saltem ad mortale obligantur, vetatur. Idem docet Cajetanus, dicens, POTEST esse peccatum mortiferum, si pudenda non satis tegeantur : secus in nudando pectore, ut Cajetanus, Fumus, Navarrus, nam partem illam nec natura aut pudor postulat absolute tegi.*"—Ibid. iii. 55.

" Nor do women commit any mortal sin in showing their naked breasts in order to appear more beautiful, without another mortally bad intention ; because by no natural law, divine or human, at least that is obligatory under mortal sin, is it forbidden. Cardinal Cajetan says the same thing ; so does Lessius, who allows that nakedness may be carried to the extent of mortal sin in another way, BUT SAYS THAT IT IS NO SUCH SIN for a woman to expose her bosom bare. And so say Cajetan, Fumus, and Navarre, for that part neither nature nor modesty absolutely requires to be covered." Silly little Venus de' Medici !

Farnese, Monte Popes,* when the great body of the herd of Roman clergy, as it were conventionally,

“ Segui Vener, le piume, et l' ocio, e 'l vino,
Virtu fuggendo et quanto al senso spiace,”

had just frightened two convent-cowed, co-heiress, orphan sisters into a cloister, as the only safe harbour of refuge in this world of sin !

Our next scene lies in Scotland. George Aikin was valet, companion, friend, to the eldest son of Vicary of Slopstown. He was far cleverer than his master, and if not better read, at least he better remembered whatever he had read. Neither of them went to confession when they could escape it, though both were sincerely, superstitiously, devoted to their religion. George, however, who had not had the advantages of a Roman Catholic College, and Dr. Crafty or Father Sly's weekly or monthly brief lectures in the confessional, could not resist an occasional presumptuous indulgence in a little practical Moral Theology ; and when William Vicary told him his plan of getting in by the window to his sister's Swiss maid's bed-room — which was in a wing of the house where no other person slept — how he meant, after dark, when all had gone to dress for dinner, to fasten a rope-ladder out of her window, and how he, George, was to hold it that night, while his master climbed into the room ; George listened thoughtfully, and invented some good reason for putting off the project, for a day at least ; and no sooner was he clear of young Vicary, than he slunk thief-like to the door of the chaplain, who was living in the house. When his little, single tap was answered, and he entered the priest's room, he remained where he stood, as he closed the door behind him, and whispered “ Confession, sir.”

A silent, melancholy-looking, stately man was the venerable Abbé Maxwell, and no very easy matter was it for George Aikin to screw his courage up to the point which his half-mock confession aimed at. Once opened to the good Abbé, the matter was soon disposed of. He was one of a race of Roman priests hence-

I doubt if there is one English Protestant living who could, of himself, ever have imagined the infinite details of impurity gone into by the great Jesuit doctors for the benefit of confessors, or the extent to which they teach that even female impudicity is venial.

* No man in the three kingdoms would dare to print, in English, the play that Leo X. ordered to be performed before him, on his visit to his native city, Florence. It continued the boast of the accomplished Cardinal Bembo's friends long after his death, that for twenty years he had been faithful to one mistress.

As to the truly mediæval popes, those of the tenth century, for instance, Cardinal Bérónius, the great annalist of the Papal Church, stigmatizes them as “ horrid monsters, the scum, the stench, the dung of the earth,” *horrenda monstra, sordes, putores, spurcitia*.

forth impossible; like an old edition of the Vulgate, he was a thing prohibited for ever. He had been educated when the Jesuits were supposed extinct, before "Blessed" Liguori had been discovered; when Ganganelli was still counted as much a pope as Paul III., and when even Rome had serious thoughts of patronising truth, piety, and justice. He told George Aikin, in answer to something that his master had let fall, how Innocent XI. had condemned a proposition which maintained it lawful for servants to co-operate in their master's villany of the sort in question, and threatened him, not with penances, but with hell, if he consented to do so for young Vicary.

The next day, with the frankness of long familiarity, George Aikin told his master "he would not go with him, nor hold the ladder. He had thought it over, and he would not do it; d—n him if he would. Ma'mselle Nannette was not a common girl, her father was a Geneva minister: the whole thing was wrong." William Vicary's rage was far greater than he expected. It did not break out violently at first, but began with, "Since when had he turned Molly?" and "may-be he was taking to sanctity:" but it ended with bitter names and more bitter curses. George kept his secret and the Abbé's, while William raved and argued, and raved and coaxed; but George was shaken, and again he begged to put it off a day or two. There was no help for it, so William Vicary agreed. It was the first serious quarrel there had ever been between the two, and it weighed heavily on George Aikin. It was likely to put an end to the pleasant old relations between them, and might—indeed no doubt in the end it would—lose him his good place into the bargain. So he had resolved within himself to go down that very day to Colton village, to see the tall, fat priest, of some new Order, that had lately come to "govern" in that neighbourhood.

Once more there was the quiet knock at the priest's door, and the "Confession, sir;" and George opened the case to that tall, stout man, with sensual mouth and chin, and peering, twinkling little eyes, telling him honestly that he had already consulted the Abbé, and what the Abbé had answered about Pope Innocent.*

"Stuff and nonsense!" said the modest, befrocked, and badged young Father, "Stuff and nonsense! you are not to

* "*Non sunt damnandi, qui adeunt varios doctores donec unum reperiant faventem sibi, dummodo is prudens ac pius et non singularis habeatur. Ratio est quia intendunt sequi opinionem probabilem.*"—BUSEMBAUM (LIGUORI), 1, c. ii. 4.

"THEY ARE NOT TO BE CONDEMNED, WHO GO FROM ONE DOCTOR (CONFESSOR) TO ANOTHER, UNTIL THEY FIND ONE FAVOURABLE TO THEIR WISHES. Their intention is to follow a probable opinion!"

lose your place to please an old rigorist, if not a Gallican ;”* and he lays his hand upon the ever-ready and most *un-rigorous* Liguori. “Here it is ; and the proposition of Innocent XI. has no more to do with it than blackcock with curry. The servant that the Pope condemns is one that assists his master in intention as well as in act, and in entering by force, and not by stratagem.”† And he reads him all the whole passage, and

* A *professed* Gallican is a creature which has no existence now except in history ; but any one who hesitates about all that is written in the books of the Jesuits, is forthwith dubbed with the dreaded title.

† *Queritur, Utrum liceat famulo meretrici aperire ? Negat Croix, at communius affirmant cum Salmanticensibus, Layman, Tamburini, cum Sanchez, Diana, &c. &c. &c. Nec officit propositio Innocent. XI. dicens, Famulus qui, submissis humeris, scienter adjuvat herum suum ascendere per fenestras ad stuprandam virginem, et multoties eidem subservit, deferendo scalam, aperiendo januam, aut quid simile co-operando, non peccat mortaliter, si id faciat metu notabilis detrimenti, puta, ne a domino male tractetur, ne torvis oculis aspicatur, ne domo expellatur ; nam, aperiendo januam ex ipso contextu intelligitur de apertione per vim confecta, ut recte dicunt Roncaglia, &c., modo (aiunt) ipso non aperiente, adsit alius qui aperiat.*—LIGUORI, iii. 66.

“It is asked, Whether it is lawful for a servant to open the door to a strumpet ? Croix denies it, but most others affirm it is. Nor is the proposition condemned by Innocent XI. against this : *The servant who lets his master get up upon his shoulders, knowing that it is in order to violate a virgin, and does so often, holding a ladder, opening a door, or co-operating in any similar way, does not mortally sin, if he does it through fear of notable loss, such as being ill-used by his master, or looked at harshly, or turned out of the house ; for by opening the door is to be understood from the context, an opening effected by violence, as Roncaglia and others rightly say, provided (they say) if he did not open the door, there may be found another who would.*”

“*Queritur, An ex metu mortis vel magni damni liceat famulo subijcere humeros, vel deferre scalam domino ascendenti ad fornicandum, vi aperire januam et similia ? Negant Viva et Melante et alii. Sed contradicunt BUSEMBAUM, Sanchez, et Lessius, QUORUM SENTENTIA, spectata ratione, MIHI PROBABILIOR VIDETUR. Ratio, quia, ut mox supra diximus, cum tu præstas actionem per se indifferentem, scilicet, quæ potest esse bona et mala, non teneris, nisi ex charitate, ab illa abstinere, ne alter abutatur ad peccandum. Quando autem alias grave damnum metuis, licite permittere potes peccatum alterius ; nam ex una parte charitas te non obligat, ut cum gravi damno peccatum ejus avertas ; et ex altera, malitia alterius nequit mutare naturam tuæ actionis, ita ut, de indifferenti, evadat intrinsece mala. Nec potest dici quod præfatæ actiones sunt per se male, quia co-operantur ad peccatum stupri ; idque probari ex ipsa Propositione damnata, ubi dicitur aut quid simile co-operando. Nam respondetur quod to co-operando non intelligitur de co-operatione formali, sed de materiali.*”—Ibid. iii. 66.

“Again, it is asked whether, in fear of death or of great mischief, it is lawful for a servant to lift his master on his shoulders, or to bring a ladder for him to get up by, or to open a door by force, and such like ? Viva, Melante, and others deny it. *But Busembaum* (Busembaum holds, that by the mere fact of being a servant, *ratione famulatus*, a servant is excused from sin in accompanying his master to lupanaria—carrying presents to loose women, and introducing them into the house (ii. iii. c. 2)) *and others contradict them, and THEIR OPINION SEEMS TO ME MORE PROBABLE*, looking at the reasons. Because, as we have just said, when you undertake an act in itself indifferent—namely, one which may be both good and bad—you are not obliged, except it be out of charity, to abstain from it that another may not abuse it to sin. When you otherwise fear grave inconvenience, you may lawfully permit another to sin ; for, on the one hand, charity does not bind you to prevent his sin with your own serious harm ; and, on the

tells him what a great Saint was Liguori, and that, next to the Virgin and St. Joseph, he must take him for his patron, and that he never can go wrong in following a wise director.

So George Aikin's scruples are at an end, and the quarrel with his master is made up, and the night after poor Nannette is ruined for ever.

CHAPTER V.

PRACTICAL MORALITY, ROMANO-HIBERNIAN.

OUR whereabouts is now transferred to the sister island. Fat Father O'Flannigan keeps the conscience of two Lords, a score of Squires, and some three thousand of her Majesty's supposed lieges, in the parish of Ballinadrum.

"Father O'Flannigan," says a little man who luxuriated in — what Madame de Sevigné calls man's privilege — ugliness, "Father O'Flannigan, Mat D'Arcy won't hear a word about fighting. He swears by all the Saints it's a horse-whipping he'll give me the first time we meet. Father O'Flannigan, what's to be done with a clean conscience?"

"It is not a thing I should like to advise, Mr. O'Shaughnessy; but it's quite in the line of your duty to shoot him."

"By Jove, Father O'Flannigan! it's just what I have been satisfied of all the while, and I have challenged him three times, besides once on the floor of the House."

"You misunderstand me, Mr. O'Shaughnessy: sending a challenge is a delicate question in morals, which I understood from yourself we were not now to touch on. This is a case of defence against aggression; not of life, indeed, but of honour, *bonum præstantius*, Mr. O'Shaughnessy; and now we shall see St. Liguori. Here it is, chapter and verse:—'Though for a mere contumely,—for example, an honourable gentleman is told *that he lies*,—it *may not* be allowed to put the offender to death, for there is another way of wiping off that, and one sanctioned by custom: *the thing is quite different* if one should offer to lay a whip or the palm of his hand on any parti-

other, his iniquity does not change the nature of your action, so as to make what is indifferent become intrinsically evil. And it cannot be said that the above-named actions are evil in themselves, because they are co-operations in sin, and that this is proved out of the very proposition condemned, where it is said, *or co-operating in any similar way*; for the reply is, that this *co-operation* is not understood of formal" (moral), "but of material co-operation."

cularly honourable gentleman, and there is no other way to avert it; Diana—not the heathen divinity, Mr. O'Shaughnessy, but one of the great lights of the Church—Diana, Lessius, Hurtado, and twelve other Doctors, teach that it is lawful to slay the aggressor on the spot.* There is no sinning in such company; holy Liguori has indeed found out a certain Don Sylvio, who stands by himself in his singular opinion, and says it is very rarely that this opinion should be put into practice, but his own (the saint's) opinion is quite clear on the side of authority; and I hope, Mr. O'Shaughnessy, you are provided with one of the patent revolvers?"

That day week Father O'Flannigan celebrated a solemn dead mass for the repose of the soul of poor Mat D'Arcy, who died "of a gun-shot wound inflicted by some person or persons unknown." And of all the crowd that "assisted" at that sad mass, there was no one dreamt less of compunction than the fat, easy celebrant. He bore malice to no man. If the gentlemen had changed places, his advice or his information would have been exactly the same. It was purely professional; and though given with national relish, was given conscientiously, the true 'Catholic' doctrine of the holy 'Catholic' Church, as laid down by an authority pronounced to be infallible.

To account for the next "penitent," it should be mentioned that Father O'Flannigan was educated in the "Eternal City," and had all the benefit of the learned lectures and argumentations of the great *Collegio Romano* itself. The tall, fine-looking Hercules, that just enters, is Mister Roe, domestic chaplain to the old Earl of Kilmallock. He boasts of but small store of Theology, but amply makes up for that by his knowledge of horses, and is the very best rider in all county Clare.

"Here is an ugly business, Father O'Flannigan, a question of irregularity;" and, dropping on one knee as he takes off his hat, he repeats the first half of the *Confiteor*,—the form of beginning confession,—which puts everything *sub sigillo*; and Father O'Flannigan politely bids him be seated. "I've murdered young Grogan, Father O'Flannigan."

* "*Etsi ob contumeliam aliquam, verbi gratia, si viro honorato dicatur, mentiris, non liceat alterum occidere, eo quod aliter repelli possit, ac soleat, licere tamen, si aggressor fustem, vel aliam viro valde honorato (an M.P. for instance) impingere conaretur, quam aliter avertere non posset, docent, cum Diana, Lessius, Hurtado, et alii 12. Sed in praxi rarissime uti licet prædicta opinione, nam Silvius recte sic ait,*" &c.—*LIG. iv. 381.*

"Although on account of any contumely, such as if a gentleman is called a liar, it is not lawful to kill another, because the affront may be, and usually is, repelled otherwise, Diana, Lessius, Hurtado, and twelve others, agree THAT IT IS LAWFUL, if the aggressor should try to strike with stick or hand, any man of rank or station, and he is not able otherwise to avert the insult."

"Pray who is young Grogan, my dear?" says Father O'Flannigan.

"Why, he is the late gardener's small son-in-law," replies Mister Roe; "and the question is, can I sing mass upon Sunday or not?"

"How did the thing fall out, Mister Roe?"

"Why, Father O'Flannigan, to tell you the truth, as I am bound by the Sacrament, I was not precisely in the line of my duty, and that is the ground of my scruple. You must know that poor Hunter" [Father O'Flannigan takes it for granted that poor Hunter was the "late gardener"] "left me his executor, and guardian of his whole family by way of protector, and that brought us together *in occasione proxima*; and little Grogan last night found me where it was quite natural he should little like me to be. The creature just opened his jaws for to shout, when I seized him tight by the throat, and never left hold of him till the breath was out of his body."

"A very ugly business, Mister Roe, a very ugly business; and you must give the poor boy a 'character,' to save him from *felo de se*, and have it brought in insanity: but there is nothing to constitute an 'Irregularity.*' Excusable homicide does not incur ecclesiastical censures; that is, always supposing you used proper diligence against all risks of this sort."

"Oh! as for that, Father O'Flannigan, in the natural course of events, there could not be considered any danger at all."

"Then that makes the case still clearer by far, my dear; for Liguori, *distinguendo*, explains, that though the work one is at be ever so criminal, yet if not of itself dangerous, a homicide that accidentally, *casu*, grows out of it, is not to be imputed to the unfortunate gentleman: and here is your own very case set down by the Saint:—'Putæ,' says he, '*si adulter, cum discrimine inculpatae tutelæ, virum adulteræ occidat.*' And URBAN II. c. *Quia te*, decides that, where you are known to have done it casually, *non tua sponte*, you are not canonically culpable.† I will read you the whole passage in the vernacular, to quiet your

* *Irregularity* is the name given to a canonical penalty which prevents an ecclesiastic from exercising his functions. It is incurred, according to LIGUORI, either by certain crimes, as, for instance, a sub-deacon's singing the Gospel with a stole on, "*si non-diaconus canat Evangelium cum stola*;" or by certain defects, as, for instance, the loss of a thumb,—not, however, by the loss of a thumb-nail, "*si careat pollice, non tamen si ungula pollicis careat.*"—LIGUORI, viii. c. 5.

† "*Cum quidam Episcopus captus a Saracenis aliquos occiderit ut suam libertatem defenderet, Urban II. ita ei respondit, Sed quoniam non tua sponte id fecisse cognosceris, canonice nullo modo judicaris.*"—*Ibid.* vii. 389.

"A certain bishop, who, when taken by the Saracens, had slain several of them in defending his liberty, wrote to Urban II. The Pope answered, *Inasmuch as you are known not to have done it spontaneously, you do not canonically incur any sentence whatever.*"

conscience, and save you from distraction whilst celebrating the holy sacrifice. 'I must,' says St. Alfonso de Liguori (and Father O'Flannigan bowed his head reverentially as he mentioned the name), 'I must add here a few things, highly necessary to be known, about casual homicide. Casual homicide may happen *dupliciter*, while you are after what's lawful, or quite the contrary. And the Angelical Doctor, St. Thomas, gives these rules:—If a man using due diligence in any lawful work that he is at, occasion a homicide, he does not thereby incur the guilt of it, not even though the homicide itself was foreseen: but, adds the holy Doctor, if the business he is at be unlawful, he does not escape the guilt of it. And there are two rules commonly laid down on the subject. 1. When a man, doing a lawful work, occasions a homicide, he is excused, even though he foresaw it, provided he did not intend it, and took sufficient care to avoid it. 2. If he is doing what is unlawful and foresees the homicide, then, even though he does not intend it, and uses proper diligence to prevent it, he is not excused. But, it must be taken notice, that in order that homicide be imputed to him, it is not enough that the work he is at be *in itself unlawful*, but it is necessary further, that it be unlawful precisely *in respect to the homicide*.' Hence arise sundry queries as to what is to be called properly, *precise*, unlawful in respect to homicide. And, skipping the two first, Mister Roe, we come at once to the third; and the Saint decides,—'It must be held, that if the business you are at be not of itself dangerous, no matter if it be unlawful, casual homicide is never culpably chargeable on you while engaged in it;' and then he gives the case I first mentioned, *Si adulter*, which you can translate for yourself, Mister Roe. Now, as to the *Irregularity*. St. Alfonso says, 'That a mighty controversy exists among Doctors whether a priest, who,' in the position yourself were with Mrs. Grogan, 'invaded by the husband, should slay him, becomes thereby irregular; considering it is quite blameless to take care of his life.'" And the Saint gives the opinion of the string of holy divines that you see here,—and to which he declares his adhesion,—which is, 'That if the priest foresees the husband's *invasion*, but makes no account of it whatever and puts him to death, *then* he is irregular.* No doubt of it, my dear; 'but quite the contrary,' says holy Liguori, 'provided he go to the creature secretly, and take the *proper* precautions,—such precautions as it is his *duty* to take,—not to be caught by her husband.'"*

* "Oportet hic aliqua addere de homicidio casuali, multum scitu necessaria. Dupliciter contingere potest homicidium casuale, vel (dando operam rei licitæ, vel rei illicitæ. Unde has regulas dat S. Thomas (Aquinas): Secundum jura, si aliquis det operam rei licitæ debitam diligentiam adhibens, et ex hoc homicidium

"Thou most unreverend and unhallowed priest !
O fie, fie, fie !
Thy sin's not accidental, but a trade !"

These are the shepherds that Rome trusts Christ's flock to ! These the Liguori-ed priests that slaver her holy mysteries ! These are they that snatch the bride from her betrothed, and break in sunder man and wife, under pretence of something *holier* than God's holy ordinance ! Creatures, with no more feeling of purity than if they were already Circe-metamorphosed ! Rome, Rome, O Rome ! as in Ezekiel's vision, ever, and for ever greater, are wicked abominations to be seen within the digged walls of thy courts of idols, of thy chambers of imagery ! "Were not," once exclaimed the great Bernard of Clairvaux, from an altar, where he is now worshipped, "were not, of old, whole foredoomed cities blotted out by fire ? Did not the flames of hell, impatient of delay, devour them by justice anticipatory ? Did not the fire, and the sulphur, and the wind of storms, lick up the very soil that had been witness of such vast enormity ? Was not the dry land turned into an horrid lake ? Alas ! five heads of the hydra were cut off, but others have sprung up innumerable ! Those cities of iniquity have been rebuilt ; the borders of their filthiness have been enlarged ; the seed of their poison has been scattered far and wide ; the great enemy of mankind, O woe of woes ! has sprinkled, with the prolific ashes of their cursed fire, the very body of the CHURCH : AND HER PRIESTS, NOT INDEED ALL HER PRIESTS, BUT STILL SO MANY, THAT THEY NEITHER CAN BE HIDDEN, FOR MULTITUDE, NOR SEEK TO BE, FROM IMPUDENCE, SEEM TO USE THEIR LIBERTY

sequatur, non incurrit homicidii reatum. *Et hoc etiam si, homicidium in causa prævisum fuerit.* Si vero, *prosequitur S. doctor*, det operam rei illicitæ non evadit homicidii reatum. *Due igitur sunt regulæ, quæ in hac materia communiter assignantur.* I. *Quando quis dat operam rei licitæ, et ex ea per accidens sequitur homicidium, iste excusatur, etiam si illud præviderit, modo non intenderit et sufficientem diligentiam posuerit ad illum vitandum.* II. *Secus vero si dat operam rei illicitæ, et homicidium prævideat, quia tunc, licet illud non intendat, et diligentiam adhibeat, ne sequatur, non excusatur.* Sed advertendum, quod ad imputandum huic homicidium, non sufficit quod opus sit *per se* illicitum, sed requiritur amplius, quod sit illicitum *præcisè respectu ad homicidium.* Hinc quaeritur quod nam opus dicendum sit proprie illicitum respectu ad homicidium ? *Et dicendum.* III. *Quod si opus non sit de se periculosum, quamvis sit illicitum, nunquam imputatur homicidium illud exercenti, si, casu, ex eo mors eveniat. Pula, si adulter, cum discrimine inculpatae tutelæ, virum adulteræ occidat. Hoc tantum certum est in ordine ad restitutionem.* In ordine vero ad irregularitatem magna est inter doctores controversia an evadat irregularis adulter qui occidit maritum aggressorem ob inculpata sui vitæ defensionem ? *Sententia quam tenent Suarez, Layman, Sporer, cum Filiuccio, Roncaglia, et Salmanticensis, cum Palatio, Concina, Villabolo, Cornejo, &c. distinguit, et dicit, quod si adulter, prævidendo invasionem mariti, temere accedat, et illum occidat, tunc fit irregularis ; secus, si clam accedat, et cum debita cautela ne a marito inveniatur. Et huic sententiæ me adjicio.*"—LIGUORI, iv. 398.

ONLY FOR A CLOAK OF LUST, AND TO ABSTAIN FROM REMEDIAL MARRIAGE ONLY TO OVERFLOW IN EVERY FLAGITIOUSNESS INSTEAD."*

Let no one flatter himself the picture is overdrawn. The later representations made by the very highest authority in the Church of Rome, are, if possible, still stronger than the one quoted from the fervid old Carthusian. Liguori, deliberately writing in his closet, says, "Priests in the world, really good men, are rarely—not to say most rarely—to be found." For the most of men, he declares, the priesthood, with the confessional and its dangers, is "ALMOST CERTAIN DAMNATION."† And yet, along with this, let any one take Liguori's own instructions to confessors. Let him read the very words which he puts into their mouths, to be addressed by them to boys and girls in the confessional, from the "Eja! aperi omnia, nullius te pudeat," down to what he calls the *suggestive* questions, "*interrogationes suggestivæ*," to be made in spite of all denials, "*etiamsi negent*;" let him observe how after, as any but a Romish priest would imagine, he has exhausted the catechism of impurity, he still charges the confessor "to go on to further interrogations."‡

Let any one read all this, and then, ponder the matter for himself. God grant that England may lay it well to heart! The influence affected by the Roman clergy at this moment, especially over females, is such as it never was before in any age.

* "*Numquid olim civitates illæ, spurcitia hujus matres, divino prædamnatæ judicio, et incendio sunt deletæ! Numquid non gehennalis flamma, moram non sustinens, execrabilem illam prævenit tollere nationem! Numquid non et ipsam, utpote conciam tantæ confusionis, tellurem absumpsit ignis, sulfur et spiritus procellarum! Numquid non in lacum horribilem solum omne redactum est! Amputata sunt hydræ capita quinque, sed, heu! innumera surrexerunt. Quis reedificavit urbes flagitii! Quis turpitudinis mœnia dilatavit? Quis extendit propagines virulentas? Væ, væ! Inimicus hominum sulfurei illius incendii reliquias infelices circumquaque dispersit, execrabili illo cinere Ecclesiæ corpus adpersit, et ipsorum quoque ministrorum ejus nonnullos sanæ foetidissima spurcissimæ respersit. . . . Ingressiuntur, cum hac macula, tabernaculum Dei videntis! Inhabitantes, cum hac macula, templum, sanctum Domini polluentes, judicium multiplex accepturi, quod et tam GRAVISSIMAS CONSCIENTIAS GERUNT, et, nihilominus, esse ingerunt in sanctuarium Dei. . . . Esset, sine dubio, melius nubere, quam uri, et salvari in humili gradu fidelis populi, quam in cleri sublimitate, et deterius vivere et districtius judicari. MULTI ENIM, NON QUIDEM OMNES, SED TAMEN MULTI, CERTUM EST, NEC LATERE QUEUNT PRÆ MULTITUDINE, NEC PRÆ IMPUDENTIA QUÆRUNT; MULTI UTIQUE LIBERTATEM, IN QUA VOCATI SUNT, in occasionem carnis dedisse videntur, abstinentes REMEDIO NUP-TIALI, ET IN OMNE DEINCEPS FLAGITIUM EFFLUENTES.*"—S. BERNARDI de *Con. ad Cler. c. xx.*

† "*Ut quis bonus evadat sacerdos in sæculo (in quo raro, ne dicam rarissime boni inveniuntur), oportet, &c. &c. (sed quis est hic, et laudabimus eum?) alioquin se ponet in statu QUASI CERTÆ DAMNATIONIS.*"—LIGUORI, *Præf. Confessorii*, vii. 93.

‡ "*Puellas interroget, &c. &c. et a responsis procedat ad ulteriores interrogationes.*"—*Ibid.* vii. 90.

Never before was frequent confession so insisted on as now. And, in itself, a more unholy, a more mischievous imagination, never entered into the heart of man than that of a clergy bound to celibacy in the confessional. The so-called sacrament of penance is founded on a natural want, felt at times by all, but felt oftenest and with most intensity by woman. The unbosoming of oneself, under a religious obligation, meets that want; and, with a fiendish cunning, in meeting it, the confessional dams up all other sources of confidential counsel or consolation. With reverential women (and alas! reverence and passion seem strangely near of kin—and, as Aquinas says, “quo sanctiores, eo magis alliciunt”) what has once been touched on in confession, is for ever removed out of the sphere of all other converse. Let no husband, let no mother, hope for confidence with the practice of frequent confession. In the confessional alone the recital of weaknesses is always welcome, always meritorious. There only is the loss of modesty a sacrifice acceptable to God: there only are souls systematically undone, under pretext of their salvation. O fathers, mothers, husbands, look to it, as ye will answer unto God for those whom He has trusted, not to others, but to you! The pure and modest virgin, the pure and modest wife, who has been stripped, soul and body, of her sacred veil, beneath the eye and finger of a priest, even were he impeccable, however she may still be modest, still be pure, has lost something holier and dearer than ever Rome or the universe can give her back again.

In the meantime Mister Roe made no such reflections. He had finished his confession, received absolution, and was already on the back of his beautiful hunter, going over the country, whistling in exuberance of health, and without a care on earth, since the load had been taken off his mind,—about the mass of next Sunday. Poor Grogan had, of course, been found hanging from a girder in the roof of his cottage, and, by the kind interference of the lord's chaplain, was saved from a verdict of *felo de se*, and buried with due Roman rites.

Liguori's next practical commentator is “square” Father Kilmany, living in what is very properly called one of “the disturbed districts.” Of his “penitents” there are now three seated on a bench in the passage, waiting as patiently as so many Italians, born and bred to *far l'anticamera*. One by one they are let into the *sanctum* of the father's study.

“Your reverence,” says Phelim M'Laughlin, squeezing his indescribable head-gear into “no shape at all;” “please your reverence, Lord Skelter's ‘gentleman’ has just got down at the Star and Garter, and before three days it will be all over with most of us. It is no use to talk of defence, for we have not

the means. But what I'm thinking of, your reverence, is to 'anticipate' him."

"You must mind what you are after, Phelim M'Laughlin," says Father Kilmany; "but by the law of God, his life is a forfeit:" and after a stirring outburst upon the curse of bad landlords and bad agents, he ends by assuring Phelim, on Liguori's authority, that, barring the risk, there is nothing to hinder his "anticipating" the gentleman—that is, with a ball or a slug!*

Phelim M'Laughlin is not allowed to trespass long on the time of the priest, and Bill Brady succeeds him. Saluting his reverence after his peculiar fashion, he begs to know if it is at all "improper" for him and a few more friends and neighbours to barricade the house of Peter Maloney, and shoot out "promiscuously" at the expected invaders. Father Kilmany, with his finger still on the very same page of his infallible authority, tells him that even a priest or a monk may slay the man who unjustly invades his honour, his property, or his life.† And, in Ireland, distraining for rent is always held to be injustice.

* "*Quæstio est, An liceat PRÆVENIRE aggressorem? Lugo, Bannez, Vasquez, Molina, &c. dicunt, ad occidendum invasorem pro sui defensione, non est opus, ut alter jam inceperit ledere; sed sufficit, si sit paratus ad ledendum.*"—LIGUORI, iv. 387.

"The question is, Whether it is lawful to ANTICIPATE an aggressor? Cardinal Lugo, Bannez, Vasquez, Molina, &c. say, that it is not necessary in order to kill an invader in your own defence, that the other should have begun to molest you; it is sufficient if he is prepared to do so." Escobar says, you may "anticipate" any who is trying to bring you into disgrace. According to him, it is quite orthodox, *ad propulsandam ignominiam quam tibi aliquis inferre conatur, illum PRÆVENIENS occidere.*

† "*Silvius tenet licitum esse occidere aggressorem rerum, si sint magni momenti, et non possint aliter aut defendi aut recuperari, quam per mortem diripientis. Idem docuit olim Divus Raymundus qui dixit: Non possum repellere a possessione nisi illos occidam, et sic erit licita talis defensio.*"—*Ibid.* iv. 383.

"Silvius holds it lawful to kill one who attacks your property, if it is of value, and cannot be otherwise defended or recovered again, than by the death of the robber. Saint Raymund formerly taught the same; he said, 'I cannot repel them from my possessions unless I kill them, and thus this defence is lawful.'"

"*Quæritur, An liceat etiam clericis et religiosis occidere injustum aggressorem suorum bonorum magni momenti? Affirmant probabiliter cum Busembaum, Lugo, Elbel, et Salmanticenses, cum Lessio, Becano, et aliis communius, quia jus defensionis est de lege naturali et ideo unicuique competit.*"—*Ibid.* iv. 34.

"It is asked, Whether it is lawful for clergymen and monks to kill an unjust attacker of their valuable goods? Lugo and others affirm this as more probable, because the right of defence is a part of natural law, and, therefore, competent to every one."

"*Quæritur, An liceat occidere invasorem pudicitiae? Si licitum est hoc AD TUENDUM HONOREM, et facultates, multo magis dicendum licere pro tuenda pudicitia.*"—*Ibid.* iv. 386.

"It is asked, Whether it is lawful to kill the invader of chastity? If this is lawful for defence of honour and goods, much more it is lawful for defence of chastity."

Once more the creaking door opens and shuts, and a wizened little abortion of manhood whispers to Father Kilmany that, under God, it depends wholly on his reverence whether his life be worth a day's purchase or not. Tim Derry is ready to swear before the "crowner" to-morrow that it was he, Luke Donohue, that murdered Dolly Binns for the sake of the forty gold pieces he had got as her heir; "and I'm as innocent, your reverence, as the babe unborn."—(Luke had "confessed" the murder, and had had absolution from Father Kilmany himself two days before: but he knew that any acknowledgment dropped here would not come under the *seal*.)

"What proof has Tim Derry?"

"None under the sun, your reverence, barring he saw us, the night of the murder, alone together, crossing the 'lame' bridge."

"Can you leave the country in time, Luke Donohue?"

"Never a chance. Tim Derry's cronies are at the heels of me all the day long; and though it is mighty harmless they look, I know they mean hanging."

"And what do you think of doing yourself, Luke Donohue?"

"I have never missed aim these twenty years, your reverence; and Tim Derry crosses the lame bridge every night of his life, all alone, as he comes from Dolly Binns's godchild, the girl he's a courting."

"It is an awful thing, Luke Donohue," says Father Kilmany, "to send a poor soul to his reckoning without oils or viaticum; but you have a perfect right to take care of yourself. I can't enjoin it on you to shoot him—God forbid!—but I cannot pretend it is a sin."*

Cursed in the moral laws that govern her people, poor Ireland is still more cursed in the "Tribunals" where these laws are administered. This same Father Kilmany, two years before, had, as confessor, authorized the English wife of an Irish gentleman to poison her husband, under the conviction

* "*Dicunt alii, ut Sanchez et alii, licere occidere eum qui apud judicem falsa accusatione, aut testimonio, &c. id agit unde certo tibi constet quod sis occidendus, vel mutilandus, vel etiam AMISSURUS BONA TEMPORALIA, HONOREM,*" &c. "*Præfata opinio damnata est in Prop. 18 pros. ab Alex. VII. 'Licet interficere falsum accusatorem, falsos testes, ac etiam judicem a quo iniqua imminet sententia, si alia via non potest innocens damnum vitare.'*"—*LIG. iv. 388.* [But Father Kilmany made a "distinction." The whole proposition was condemned, but not the details of it; and besides, an "*imminens sententia*" was one thing, and certain death quite another.]

"Others say, as Sanchez and others, that it is lawful to kill him who before a judge, by false accusation, &c., does that which is certain to be the occasion of your being killed or maimed, or even losing your temporal goods, honour," &c.

I think it was Azorius who had taught that in such a case you might secretly kill him, even if the charge he was going to make were true, provided no one else could prove it.

that he had resolved her death. It was the hallucination of guilt, confirmed by a lie of her seducer, the agent of the murdered gentleman. The story was believed readily by the wretched priest, and Liguori taught him the rest.*

Father Kilmany was, if ever man was, just what his religion had made him, an odd mixture of dandyism, dirt, and divinity, and habitually selfish. A monk by education and by vow, the missionary character of Ireland threw him into the world, freed from all the restraints of obedience and poverty, and at the mercy of all the temptations of unaccustomed liberty and superfluous wealth. In the midst of indescribable misery, there were heavy rings of gold on his fingers, a heavy chain of gold on his breast, and a heavy pencil-case of gold in his pocket. Some of the gewgaws on his table would not have been out of place on that of a duchess. His umbrella was of some beautiful wood, exquisitely inlaid with silver; and he had had stolen from him in Dublin a watch and seals, for which he had paid 50*l*. Even his notes were for the most part written on gilt-edged paper. He took the world and the church as he found them. Death by shooting seemed to him as natural and as well-established a thing as death by starvation; and "square" Father Kilmany was no more disposed to interfere with the established order of things than if he had been a lord-chancellor.

To be a member of a cabinet or of any corporate body, is a sad snare for individual conscience. To be a corporate body one's self—a bishop for instance—often proves still more so. But what must the case be, where the great polity, in which priest and people are alike incorporated, avowedly takes the charge and responsibility of all consciences, and, by a sort of moral communism, makes the very lowest level the universal standard? There are moments when even a Father Kilmany has a misgiving about his 'Charter,' indulges in a sort of aristocratic scruple, and is tempted to have something of a conscience *not* in common. Lord Skelter's "gentleman," whom he had so summarily sentenced, turned out *not* to be the gentleman supposed but another, whom poor Lord Skelter had sent to make amends for his predecessor's recklessness and cruelty. But Father Kilmany's denunciation in public and his 'direction' in private had worked all the same, and the bullet intended for one took effect on the other. It was only too

* "*Licet occidere eum de quo certo constat quod de facto paret insidias ad mortem, ut si uxor, e. g. sciat noctu occidendam a marito, si non possit effugere, licet eum prævenire.*"—LIGUORI, iv. 387.

"It is lawful to kill him by whom it certainly appears that snares are prepared to kill you; as, for example, if a wife knows that in the night she is to be killed by her husband, if she cannot escape, she may anticipate him."

natural, in weakness of faith and self-sufficiency, to indulge a scruple; and the indulgence might, perhaps, have run into remorse, but for the lucid and pious arguments of a wise director, no less a personage than Dr. Kilmore himself, the bishop of the diocese.

"No evil had been intended to the murdered man!" began his 'lordship!' "and therefore, the very first condition necessary to constitute a sin was wanting. No act can be a serious sin unless the will consent to it with deliberation, and with full, actual, not semiplenal, virtual advertency.* The man's death was as much an accident as if he had been mistaken for a deer. And supposing the murdered man had been the man denounced, clearly you are not culpably the author of his death. Defamation or detraction is not unlawful, if uttered with good intent; he only is a defamer, as St. Thomas says, who speaks evil of his neighbour with the purpose and object of blackening his character, not the man who has no such purpose, but quite another,—namely, some public good,—to which his attention is directed, as in your case.† And if it be thus lawful to detract, which is to

* "*Nullus actus qui neque est in, neque a voluntate, est peccatum, nisi voluntas eum acceptet, sive is sit internus, ut, etc. sive externus ac violentus.*"

"*A peccato excusantur vehementissimi motus iræ, aut concupiscentiæ, quibus usus rationis perturbatur, et libertas tollitur.*"—LIGUORI, ii. 2.

"No act which neither is in, nor from the will, is a sin, unless the will accept it, whether it be internal, &c. or external and violent."

"Very violent movements of anger or concupiscence, by which the use of reason is disturbed and liberty is destroyed, are excused from sin."

"*Notandum quod intellectus duplici modo advertere potest vel plene, vel semiplene. Motus primo primi, qui antevertunt omnem advertentiam rationis sunt omnino culpæ expertes. Motus secundo primi, qui fiunt cum semiplena advertentia culpam venialem non excedunt.*"—Ibid. ii. 3.

"It is to be observed, that the reason can give consent in two ways, either fully, or half-fully. Movements *primo primi*, which precede all consent of the reason, are entirely without blame. Movements *secundo primi*, which are made with half-attention, do not exceed venial faults."

"*Si advertatur tantum in actum materialiter sive physice consideratum, et non formaliter seu moraliter, erit tantum volitibus actus iste ut est quid physicum et non ut est quid morale; ergo, non ut malum; et in hoc non erit malitia.*"—LIGUORI, ii. 4.

"If the reason adverts to the act only materially or physically considered, and not formally or morally, the act will be willed only as something physical, and not as something moral, therefore not as wrong; consequently there will be nothing sinful."

† "*Maxime hic advertenda doctrina S. Thom. ubi docet, illum proprie detrudere qui male loquitur de altero intendens ejus famam denigrare, secus, autem si hoc non intendat sed aliquid aliud. Si verba per quæ fama alterius diminuitur, proferat aliquis propter aliquod bonum necessarium, debitis circumstantiis observatis, non est peccatum, neque potest dici detractio. Hinc dicendum quod unusquisque ad evitandum grave damnum sui vel aliorum etiam in bonis fortune, licite potest detegere crimen alterius, modo non intendat illum infamare, sed damnum proprium vel alienum vitare: sufficit autem, ut damnum vitandum sit grave, quamvis majus damnum imminet diffamato.*"—Ibid. iv. 968.

"Here the doctrine of St. Thomas is particularly to be observed, where he teaches that he properly detracts who speaks evil of another, INTENDING to blacken

defame or to speak evil of one in private, it is clearly no less lawful to denounce, which is only to detract in public: since a man cannot have a twofold or manifold right to his reputation: that right is only one—the same before one as before many, before many as one.”*

But what his ‘lordship’ most enlarged upon was the great danger of being given to scruples. “Not only peace of heart, devotion, progress in every virtue, is at an end, but how often does mind as well as body fall a victim! and, worse than all, how many a soul makes shipwreck, driven by despair to suicide or sin unbridled! And is not the first symptom of this vice a pertinacity of judgment, which declines obedience to the counsels of the wise?† What says the great St. Philip Neri, founder of the Oratorians?—‘LET HIM THAT DESIRES TO GROW IN GODLINESS GIVE HIMSELF UP TO A LEARNED CONFESSOR, AND BE OBEDIENT TO HIM AS TO GOD. HE THAT THUS ACTS IS SAFE FROM HAVING ANY ACCOUNT TO RENDER OF ALL HIS ACTIONS. THE LORD WILL SEE TO IT THAT HIS CONFESSOR LEADS HIM NOT ASTRAY.’‡ Go, my son, trust in me and be happy. ‘Vade, et in fide mea mactus sis.’”

his character; not he who does NOT INTEND this, but something else! To injure another's reputation for any needful good, if due attention to circumstantials be observed, is not sin, nor can it be called detraction. Hence it is to be said that any one to avoid a great danger to himself or others, even in the goods of fortune, may lawfully reveal any great crime of another, provided he does not INTEND to defame him, but to avoid his own or another's loss: it is sufficient that the loss to be avoided is serious, however greater the loss which may accrue to him who is defamed.”

* “*Detrahere coram pluribus est tantum circumstantia aggravans, cum jus ad famam sit unicum apud omnes, non autem multiplex.*”—LIGUORI, ii. 49.

“To detract before many is only an aggravating circumstance, since the right to reputation is one, and no more, before all the world.”

† “*Confessarius enīe inculcet magno suæ salutis discrimini se committere, qui præceptis sui confessorii renuit obedientiam præstare; tunc enim periculum se exponit amittendi non tantum cordis pacem, devotionem, et in virtute progressum, verum etiam mentem, item corporis valetudinem: imo quod deterius est etiam animæ jacturam faciendi; nam eo possent scrupuli devenire ut ad tantam eum redigerent desperationem, qua vel sibimet mortem inferret, ut pluribus contigit, vel ut sic de sua salute desperans habenas ad omnia vitia amplectenda laxaret.*”—*Ibid.* i. 13.

“Let the confessor strenuously inculcate that he risks the loss of his soul who refuses to yield obedience to the precepts of his confessor; he exposes himself to the danger, not only of losing the peace of his heart, devotion and progress in virtue, but even his mind, and the health of his body also; and, what is worse than all, even of making shipwreck of his soul; for scruples may come to him that would reduce him to such desperation as might end in suicide, as has happened to many, or, through despair of his salvation, loosen the reins to the embracing of all vices.”

“*Signa conscientie scrupulosæ hæc sunt: 1. Pertinacia judicii, qua scrupulosus sapientium consiliis parere renuit.*”—*Ibid.* i. 11.

“The first sign of a scrupulous conscience is pertinacity of opinion, which makes the scrupulous person decline to OBEY the counsels of wise men.”

‡ “*Qui proficere in via Dei cupiunt, submittant se confessori docto, CUI OBEDIANT UT DEO. Qui ita operatur, FIT SECURUS A REDDENDA RATIONE*

the iniquities that have been, keep up the iniquities that are, and conserve themselves in candied place and dignity.

Give me an honest hater of the *plebs*, or an honest hater of the Queen, Lord A——, or Mr. B——; but save me from men who neither love nor hate ingenuously, and live only for themselves and their own everlasting multiples, “non ribelli nè fedeli ma per sè.” Alack, alack! how many a great Whig place-man, could his good friends, sweet friends, only hear him communing with himself in sleep or wine, his language might be found “Marry and amen” to the waking converse of the most thorough-paced absolutist living!

“Male and female created He them,” the Archduke Maximilian of Austria-Este once said to the present writer; “and of male and female, of master and slave, must society be constituted in order to exist. What made Venice” [and he might have added, What makes the Popedom] “last, but castes?”

The Archduke Maximilian is a thoroughly honest, strong-headed, frank-spoken Prince. He confessed that slavery was, in his mind, the redeeming feature in the institutions of America. This gave him hopes of that young country, and Europe might take a lesson from it. To bring back precisely mediæval serfdom and Venetian patricianship he must have felt impossible; his trust was in a *CASTE* separated from the human family, a *hoonyman*, mischief-mighty, cunning, courageous, united priesthood. Despotism threatened, called to render an account, must combine with those who never can be made responsible. Not that the Archduke said this, or even knew he felt it; but he did feel it in his heart's core. It was with a horror inconceivable that he anticipated the fresh outbreak of insubordination on the part of those whom God had created to be governed, and, as early as 1837, he showed in whose name he believed the help of Austria stood. In that year, with the reluctant consent of far-seeing Metternich, he gave his noble castle of Linz to the “the Military Company” of the Jesuits; and on the festival of their great founder, the last day of July in that year, the Jesuits took possession of it.

Then the wedge was entered that has since cracked the Imperial power in Austria; and the old cassocked valets of the court joined the new-comers, who took in hand to keep down Europe for a consideration. So Louis Napoleon bartered France to Pius for a *dum-bene-se-gesserit* leave to king it, by the help of priests. So was Queen Victoria defrauded of her Supremacy in Ireland, and her only Duke toppled down from his high precedence to make room for a pale-faced hoonyman who believes the Pope to be infallible, and teaches that the earth stands still; but is mighty for mischief.

And, so it is thought to barter ENGLAND, out of Hindoo fear. Her leaders, like the Austrian Archduke, look to their great inheritance, and tremble for the roofs in Downing-Street. Well they may! for the enemy is upon them, and in well-ordered array. Be strong, O ye hoonymans! quit yourselves like monkeys worthy of the altar! and England, like Ireland, like Austria, like Spain, like Italy, may be again enslaved, and governed by the rod of *Index Expurgatorius*!* Happy he whom ye shall elect to sit upon the Treasury bench, or fill the highest post of honour in the gracious presence of the Queen!†

* "*Ex hac constanti omnium ætatum solitudine, qua semper sancta hæc Apostolica Sedes suspectos et noxios libros damnare, et de hominum manibus extorquere enisa est, patet luculentissime, quantopere falsa, temeraria, eidemque Apostolicæ Sedi injuriosa, et fecunda malorum in Christiano populo ingentium sit illorum doctrina, qui, nedum censuram librorum, veluti gravem nimis et onerosam rejiciunt, sed eo ETIAM IMPROBITATIS PROGREDIUNTUR, ut eam prædicent a recti juris principiis abhorrevit, JUSQUE ILLIUS DECERNENDÆ HABENDÆQUE AUDEANT ECCLESIE DENEGARE.*"

† From the constant solicitude for each succeeding generation with which this Holy Apostolic See has always strove to fasten its condemnation on dangerous or suspected books, and to wrench them from men's hands, it is most plainly manifest how very false, presumptuous, and injurious to the Holy See, and how fruitful in enormous evils to Christians is THE DOCTRINE OF THOSE MEN WHO NOT ONLY REJECT THE CENSORSHIP OF BOOKS AS A BURDEN TOO HEAVY TO BE BORNE, BUT PROCEED TO SUCH A PITCH OF MALIGNITY AS TO PRETEND IT CONTRARY TO THE PRINCIPLES OF JUST RIGHT, AND TO DARE DENY THE CHURCH (OF ROME) THE RIGHT TO ORDAIN IT, AND TO CARRY IT INTO EXECUTION."—*Encyclical Letter of Gregory XVI. quoted above.*

Bloody Queen Mary ordered, by proclamation, all who were found in possession of heretical books, to be executed without delay by martial law.

† "At a period nearly coincident with the time when Dr. Cullen may hope to receive from Rome the confirmation of his newly-acquired Metropolitan rank, he will find himself at the head of a Parliamentary regiment such as, within these Realms at least, never obeyed the command of Archbishop or Cardinal before. . . . In the Parliament which we are about to elect it is only too probable that seventy or eighty nominal representatives of counties and cities will be found who are really nothing more than members for the VATICAN and PROPAGANDA. Probably something like the eighth part of the great Council of the nation will belong to us in little more than name, and be ready to adopt any scheme, however detrimental to our interests, which shall serve the objects of that Foreign Power whose subjects they are and whom they serve."

The above extracts are from a leading article of "The Times," of April 13, 1852, the ablest and best-informed of all actual or possible periodicals. They are a melancholy confirmation of what was written above, about a year before.

The greatness of a nation is not an accident, nor is it an hereditary sinecure. Compare the Russia and the England of two centuries ago with the Russia and England of to-day. Compare the influence of Russia and Absolutism in the world at this moment and the deserved respectability and weight of the Great Czar, with the contempt that has been brought on the Government and the Religion of England abroad and her imbecility at home. Who doubts the sincerity, the capacity, the courage of the Emperor Nicholas?—Who believes *all* of the three in any late English Cabinet? The Emperor of Russia is Russian, and, heart and mind, at one with Russia. Have English Cabinets been English, or at one with England, in Church or State? Would Nicholas give up a burg of Siberia to have an Embassy at Rome; or sacrifice the first principles of his government to keep a Minister in place? And how many years have English Cabinets been hawking this whole Empire and its religion in the ante-chambers of the Vatican?

In the meantime, money! Money must be squeezed out of the "faithful!" Let "The Times" bark,

"Havrem tesoro; e chi baiar vuol, bia."

Small, comparatively, are the gains wrung from the living rich; and the all, even, of the generous poor is still inadequate. Yet "The silver is mine, and the gold is mine," and "The glory of this latter house is to be greater than the glory of the former!" It is the dying, the dying and the dead, that, in this land of the infidel, the Church must build her hopes upon! It is the legacies for "pious uses" that must raise mediæval palaces for the bodies of the living, and mediæval churches for the bodies of the dead adored; mediæval convents for charmed women, sweetly vested (and divested too), that they may charm others by holiness æsthetical.* It is the legacies that must make Canterbury

Who brought the Pope, his mystagogues and myrmidons, into the British Parliament? Who invited the consecrated hostility of Popery into the Privy Council of the Queen? Who made the Italian Pontiff co-sovereign in Ireland and the Colonies, and invited him to co-king it here in England too? Who undermined the religion which the Throne stands on; and then boasted to Pius IX. that they had done so? Who legislated down; and then boasted that they had legislated down, Royal, to set up Papal, Supremacy in Ireland? Who handed over that betrayed, barbarized, enslaved kingdom, by Act of Parliament, to the jurisdiction of the Pope, and its *electors* (!) to the tender-mercies of the priests? Who is now glorying in the success of the Popish plot at Stockport and of the Popish campaign in Ireland? Under whose ægis is a Thurles-Synod of surplised rebels just holden at Oscot, Birmingham? And who, with baby-jingles and old wives' saws about "*religious discord*," is now seeking to lull England into a fatal sleep; till the Jesuits have here, as in France, some hundreds of secret "*Aggregations*" (Pascal the Younger knows of one which counts 50,000 members) in every county, plotting against Liberty, the Bible, and the Throne?

Let England answer, Who: and then perpend if she be fairly represented, or quite governed as she would wish to be and as *perhaps* she might be, if she once set about it.—*Note to the Fourth Edition, July 1852.*

* "*Ad pias causas legata dicuntur, quæ intuitu pietatis relicta sunt, nimirum, 1. Loco, vel personæ sacræ. 2. Hospitali. 3. Confraternitatibus. 4. Pupillis et orphanis. 5. Quod causa alimentorum iis qui indigent [the higher clergy are ex officio indigent.*

"Ho sempre inteso e sempre chiaro fummi
Ch' argento che lor basti, non han mai
Vescovi, Cardinali, e Pastor summi."]

6. *Quod causa studii, saltem theologici.* 7. *Ad constructionem monumenti.* 8. *Ad utilitatem publicam.*—LIGUORI, iv. 937.

"Legacies are said to be for pious purposes, which are left out of piety,—1. To a sacred place or person; 2. To an hospital; 3. To monasteries; 4. To children and orphans; 5. To feed the indigent; 6. For learning, at least theological; 7. To build monuments; 8. For public utility."

"*Queris, An testamentum sit validum cui desunt solemnitates a jure civili requisita? Respondeo, Si testamentum factum sit ad CAUSAS PIAS, etiam in foro externo eas non requiri: in foro autem conscientie, supposita potestate dis-*
sentis, sufficere scripturam, NUTUM VEL ALIUD SIGNUM TESTATORIS ABSQUE

and Norfolk fall like Leinster; and England, like Ireland, "adore," when a scarlet hoonyman vouchsafes to manifest his glory Most Eminent, *nil eminentius*, to the world.*

Ah! if it were only *forum conscientie*, the "Tribunal" of the confessional and canon law that ruled in England! Or were the gods of the "faithful" worshipped in the "Arches!" But the Courts of the heretic!—the Courts of the accursed!—Courts, that to acknowledge is to be ANATHEMA!† We fly to thee, Liguori! Life, hope, joy of Bishops hoonyman! *Fer opem, maxime vatum! Egregie Doctor, instrue mores!* "The villany thou teachest, we will execute; and it shall go hard but we will better the instruction."

ULLO TESTE . . . *Licet, morte interveniente, non fuerit absolutum, valet (testamentum) quoad legata pia in eo jam expressa.*"

"You ask, if a will is valid which wants the forms required by the civil law? I reply, If the will is made for pious uses, even in public Court they are not required; and as to the Court of conscience, the power of the disposer being granted, any writing, nod, or other sign of the testator, without any witness, is sufficient . . . Although, death intervening, that will should not have been perfected, it is valid for the pious uses expressed in it."

"*An autem tale testamentum, ad causas pias principaliter factum, si solemnitates desint, valeat quoad legata profana, controvertitur. Sententia Bonacinae (negans) est satis probabilis: quia respectu laicorum Papa nihil disponit. Nec semper valet regula, quod accessorium sequitur naturam principalis, nam ipsa non currit, ubi diversa est ratio accessorii a principali, ut hic accidit: et ideo, non obstante quod testamentum principaliter sit profanum, debetur legatum in eum relictum, etiam deficientibus solemnitatibus juris civilis.*"

"But it is disputed if such a will, principally made for pious uses, is valid for profane legacies where the forms are wanting. The opinion of Bonacina, denying that it is, is sufficiently probable; because the Pope disposes of nothing with respect to laymen. Nor is the rule always valid that the accessory follows the nature of the principal, for it does not run where the reason of the accessory is diverse from that of the principal, as here happens; and so, notwithstanding the will is principally profane, the legacy left in it (for pious uses) is to be paid, although the forms of the civil law are wanting."

"*Denique, testamentum ad causas pias, non solemnne, revocat aliud solemnne, etsi hujus mentionem non faciat: idque etiamsi prius etiam fuerit ad causas pias.*"—LIGUORI, iv. 922.

"Lastly, a will for pious uses, although informal, repeals another formal will, although it does not mention it; and this even if the first also was for pious uses."

* "Adoration," in strictness, is properly paid only to a Pope, and he only while living (in the religion of *RELIGIO*) is placed bodily, and without a figure, upon the altar. To any other living man "adoration" can probably only be offered as *pars ipsius corporis*, "a piece of Pope." Even of this, it is doubtful if an instance on the Continent can be cited. In England, however, it is certain that the usage now prevails (owing, perhaps, to our intimate relationship with India); and adoration is habitually paid by a large circle of the feminine "faithful," whenever a well-known, modest "piece of Pope" enters upon the scene.

† "If any one saith that matrimonial causes do not belong to ecclesiastical (Roman) judges, let him be ANATHEMA."—*Council of Trent*, sess. xxiv. can. xii. The writer has now in his possession an application, made by a respectable Roman Catholic priest in London, on the part of a married lady, of a very respectable family, to be received into a convent, for the reason that "she and her husband are now separate, by reason of the bishop's decision on the legality of their marriage."

CHAPTER VII.

AMPHIBOLOGY.

THE boundary line between equivocation under oath and perjury, like that between spiritual and temporal external jurisdiction, may perhaps be imaginable, but certainly it is not discoverable. He that claims and exercises a right to govern the soul, can hardly wish to be thought sincere when he repudiates all empire over the body ; and he who holds it a duty, or even lawful, to equivocate and to dissemble under oath (except in danger of discovery), can hardly claim belief for anything on the ground that he has sworn to it.

The beautiful, but over-ambitious Convent of St. Winifred, is scarce more than half finished. Of one wing, the walls are not yet built. The chapel-tower is spireless ; the chancel-window is the only one filled in with stained glass ; the ambulatory is laid with bricks instead of tiles ; the furniture even of the parlours and the refectory is modern, and 3000*l.* of borrowed money still remain unpaid. The placid-looking mother-superior sits pensive at the little *portiera* window, with the graceful Moorish beads in hand, but not at prayer. She has sent the sister portress to do penance, for the outer door was fastened with one bolt only, and she will herself let in the visitor she waits for. It is 'my Lord' that pants up the avenue, and now graciously extends his hand for her fair lips to kiss, as she kneels behind the door, which seemed to open and shut gently of itself.

"What is it?" 'my Lord' asks, when they are closeted together in the second parlour ; "what is it that 'my dear daughter' has required me for?"

"The Abbé Flotteville was here again to-day, but I did not see him."

"You have not offended him, my daughter ? He is so fond of you !"

"Oh no, my Lord ! I sent him word that I was very ill. He will be here to-morrow. But he grows very feeble, and he will leave us nothing, if he knows that the 3000*l.* are not paid ; and then all his cousin's fortune will go to those nasty, worldly girls, his nieces. What shall I do, my Lord ?"

"Tell him it is paid."

"Is it, my Lord ?"

"No, my daughter, not paid, as you mean it, to Miss Fitz-farthing, but to the workmen. Abbé Flotteville has no right to

ask, or know the truth; you, therefore, have a right to hide it. And it is no lie to say that it is paid, in the sense I tell you of. It is a just equivocation; or what is called in morals, Amphibology."

"What is amphibology, my Lord?"

"Amphibology is using words with double meaning; as in Latin, *volo* means 'I will;' and also means, 'I fly;' in English, *I say* means 'I utter,' as well as 'I declare;' thus if you are questioned about any one, whom it is convenient to conceal, even if she is in the convent, you may answer, *I say that she is not*; meaning you utter these words, '*that she is not.*'* This is no lie, *you* mean just what *you* say; and as well as I can remember, I have given you St. Liguori's very words. So you need have no hesitation in dealing with the dear, good Abbé; and you would do well, too, if he should seem to doubt you, to call God solemnly to witness that what you say is true. You might say, 'Dear Abbé Flotteville, how we must bless God that the 3000*l.* are paid!' for holy Liguori"—'his lordship' always closes his small pig-eyes in reverence when he names 'the Saint'—"holy Liguori says, 'To swear with equivocation or amphibology, when there is a good reason, and equivocation without an oath is lawful, is not wrong, is no harm; for where there is a right to hide the truth, and it is done without a lie, no irreverence is done the oath.'"+

* "*Amphibologia triplici modo potest esse: I. Quando verbum habet duplicem sensum, prout volo significat velle et volare. II. Quando sermo duplicem sensum habet principalem, e. g. Hic liber est Petri, significare potest quod Petrus sit libri dominus, aut sit libri auctor. III. Quando verba habent duplicem sensum, unum literalem, alium spirituales. Sic quis interrogatus de aliquo, quod expedit celare, potest respondere dico non, id est, dico verbum non. Cardenas de hoc dubitat [the Puritan!], sed salvo meliori consilio, videtur immerito, cum verbum dico vere duplicem sensum habeat; significat enim proferre et asserere, in nostro autem sensu dico idem est ac profero.*"—LIGUORI, iv. 151.

"*Amphibology* may be threefold: 1. When a word has a double meaning, as, *volo* means *I fly*, as well as *I will*. 2. When the sentence has a double principal meaning; as, *this book is Peter's*, may mean, *the book belongs to Peter*, or *Peter wrote it*. 3. When the words have a double sense, one literal, the other spiritual. Thus, if any one is asked by another about something which he wishes to conceal, he may answer, *I say no*; that is, *I say the word no*. Cardenas doubts of this; but, saving his better judgment, he seems to do so groundlessly, for the word *I say* truly has a double sense: it signifies to assert as well as to utter, and in my meaning *I say* means *I utter*."

+ "*Jurare cum equivocatione, quando justa causa est, et ipsa equivocatio licet non est malum: quia ubi est jus occultandi veritatem, et occultatur sine mendacio, nulla irreverentia fit juramento. (Quod si sine justa causa fiat non erit quidem PERJURIUM, cum saltem secundum aliquem sensum verborum, vel restrictionem mentalem, verum juret.)*"—*Ibid.* iv. 151.

"TO SWEAR WITH EQUIVOCATION, WHEN THERE IS A GOOD REASON, and the equivocation itself is lawful, IS NOT WRONG; for where you have a right to hide the truth, and you do it without a lie, no irreverence is done to the oath. Indeed, if it be done WITHOUT ANY GOOD REASON IT IS NOT PERJURY; for;

"Is there a good reason here, my Lord?"

"Any reason is a good one, provided there be *a* reason; as, for instance, to be delivered from importunity, or from an unauthorized interrogation."*

"How very kind of you, good Lord Bishop! And is there no need to pay Miss Fitzfarthing?"

"None in the world, my daughter. I will try hereafter to have the interest paid her more regularly; but she has at least 400*l.* a-year without it. What should she want with more?"

"And shall we have the spire at once, if Abbé Flotteville die? Dear old Abbé Flotteville, he is so fond of me! And Pugin says the spire will be so very, very beautiful, it will beat St. Alkmund's. And shall we have *all* the darling chapel-windows stained? And what would one of those grand Spanish copes cost, do you suppose, my Lord?"

"Abbé Flotteville is not dead, my daughter," says his smiling 'lordship.'

"But when I have masses said for my own private intention," runs on that dear, delightful, naughty little superior, "Bishop, may I offer them to God that he would take the Abbé to himself? May I, Bishop? He is so unhappy here, and I am sure he is quite ripe for heaven."

"Unite your intentions with all that is for the glory of God's holy Church, and wait with patience the doings of his holy will."

This was in 1848; and I think the dear, melancholy Abbé must have died soon after, though his French nieces heard nothing of his death. There was no will, and *nulla bona* returned from England: so they only inherited the old château, in which they lived, in the Ardennes. But the chapel was finished in 1850, when I saw it, and was so "very, very beautiful," and the service exquisite, with little cardinals for acolytes; and besides a grand Spanish cope for "benediction," there was a delicious organ, and the ambulatory—"what a pretty word!" the nuns said—was tiled so sweetly, and all the furniture throughout the house was mediæval; and you would almost have thought the sisters themselves had been preserved hermetically from the

according to one meaning of the word, or limited mental reservation, you swear the truth."

* "*Ad sic (cum amphibologia) jurandum (præterquam in judiciis et contractibus,) non requiritur causa absolute gravis, sed sufficit quævis rationalis causa, puta, ad se liberandum ab importuna et injusta interrogatione alterius, ut dicunt Salmanticenses cum Valdez, Sanchez, Bona, Pallatio, Roncaglia, Elbel, &c.*"—*Ibid.* iv. 151.

"TO SWEAR IN THIS WAY (with amphibology), except in legal evidence or a contract, NO REASON ABSOLUTELY GRAVE IS NECESSARY. Any reasonable reason is enough; for instance, to get rid of a troublesome questioner who has no right to question you."

blessed "days of faith" and farthingales, of Raphaellesque Popes with handsome Gonfalonier sons; of Medicæan daughters-in-law pontifical, lovely Magdalena Cibos, and of beautifully-coiffed dames, who could call an Emperor and two Popes "father."*

"This is the excellent foppery of the Church! to make us villains, by necessity! fools, by heavenly compulsion! liars, by an enforced obedience! and all that we are evil in, by a divine thrusting on! An admirable evasion!"

Young Tighlman, the apothecary, a week ago, gave arsenic to Mary Saunders, the calenderer in Ashwood Lane; and to-day, Mr. Moultry, who had long had a notorious *liaison* with her, and was supposed to have given her the money which bought the cottage that she lived in, is declared to have died by poison. The *liaison* with beautiful Mary Saunders was not more notorious than the domestic unhappiness that had grown out of it; and Mrs. Moultry was arrested, and all bail was refused. It would be long to tell them, but there were many little things that bore very hardly against poor Mrs. Moultry, and suspicion never once alighted upon Mary Saunders. Young Tighlman, for just one kiss, had promised he would never tell that he had given her arsenic, and to-morrow he would be called up as a witness. What was he to do? The round-faced whiskered man that he applies to is Father Flower, a Liguorian or Redemptorist.

"Does any one know of the arsenic given to Mary Saunders?"

"Nobody."

"Then, when you are called up, you may swear with mental reservation."†

* There was a natural daughter of Charles V. who first married the son of Clement VII., and afterwards the grandson of Paul III., the founder of the Jesuits. Of Alexander Medici, her first husband, the great Italian historian says, "He held nothing sacred or holy, and made it doubtful if in the most barbarous ages, the lowdest and most ferocious tyrants could have excelled him in cruelty or the wanton outrage of purity and innocence!" O Luther, Calvin, Cranmer, how have ye marred for ever the *moral* picturesque—at least, of Christendom!

† "IT IS CERTAIN, AND COMMONLY HELD BY ALL DIVINES, THAT WITH A GOOD REASON, IT IS LAWFUL TO MAKE USE OF EQUIVOCATION IN THE WAYS EXPLAINED (see note *, p. 75), AND TO CONFIRM THE EQUIVOCATION WITH AN OATH. THE REASON IS, THAT WE ARE NOT DECEIVING OUR NEIGHBOURS, BUT, FOR SOME GOOD REASON, LETTING THEM DECEIVE THEMSELVES; and on the other hand, we are not bound to speak according to the minds or meanings of other people, if there be a good reason; and any honest purpose, such as taking care of our money, or our bodily or ghostly serviceables, is a good one. There is, indeed, a question, whether it be a grave sin thus to SWEAR WITHOUT A GOOD REASON. Viva says it is; and so does Busembaum, as he asserts with Layman, Sanchez, and others, commonly. But he is wrong in citing Sanchez, and calling his opinion common. [*The wretched man!*] For Sanchez holds the CONTRARY; and so do Cardinals Lugo and Cajetan, and the Salamanca doctors, with Soto, Valdez, &c. &c., and Busembaum himself thinks their opinion probable. And the reason of this MORE PROBABLE opinion is, that in an oath of this sort, TRUTH and JUSTICE are there. All that is wanting is *sense* or *discrimination*;

"I thought, Father Flower, that you told Squire Carew, when he met you in my shop, that mental reservation was a mortal sin, and that he ought to know it was; for Dr. Denton had sworn before the House of Lords that that was the universal doctrine of the Church, and that some pope had solemnly condemned the contrary opinion!"

"Ha! ha! I had forgotten it; but I said the truth, and Dr. Denton swore the truth. Innocent XI. condemned the doctrine of mental reservation, but the Church will tell you that such condemnations must be construed strictly; and what he condemned as sinful, is to be understood as reservation *purely* mental. He did not condemn reservation non-purely mental. It is impossible, moreover, that he should have done so; 'for if reservation non-purely mental were forbidden, there would be no way left of concealing a secret, yet which it might be most inconvenient or damnatory to have known, and this would be as mischievous to human intercourse as lying.' The condemnation of the Pontiff, then, is rightly to be understood of reservation purely and strictly mental. And that only can be truly called mental reservation which is wholly in the mind, and so hidden that by no possible means could it ever be made out from circumstances. Non-purely mental reservation is quite another thing, for it may possibly be found out from circumstances. And when you swear in the case of Mary Saunders that you know nothing whatever about the arsenic, you mean that you know not anything which you are at liberty to tell, or which you

and to be wanting in that is nothing more than venial. As to what Viva says, that any one who thus swears practically, calls God to witness what is false, the objection is not valid; for the truth is, that he calls God to witness what is true, in the way he means it."

"CERTUM EST, et commune apud omnes, quod ex justa causa licitum sit uti æquivocatione modis expositis (see note *, p. 75), et cum juramento firmare. Ita Lessius, Cardenas, Salmanticenses, ex S. Hieronymo, qui dicit, Utilem simulationem, et in tempore assumendam; quod explicans S. Thomas ait, S. Hieronymus utitur large nomine simulationis pro quacunque fictione. Ratio, quia tunc, non decipimus proximum, sed ex justa causa PERMITTİMUS UT IPSE DECIPIATUR [like the innocents of the H. of L. or Com. of the H. of C.] et, ex alia parte, non tenemur ad mentem aliorum loqui! si justa causa subsit. Justa autem causa esse potest quicumque finis honestus ad servanda bona, spiritui vel corpori utilia. Utrum autem jurare cum amphibologia, sive restrictione non pure mentali, ut infra (see following note) SINE justa causa sit peccatum mortale? Affirmat Viva. Idemque tenet Busembaum cum Layman, Sanchez, &c., communiter, ut asserit. Sed immerito citat Sanchez, et vocat suam sententiam communem; dum oppositum sequitur Sanchez, et eandem tenent Lugo, Cajetanus, Salmanticenses, cum Soto, Valdez, Prado, Hurtado, Candido, Leandro, item Lessius, et probabilem putat Busembaum. Ratio hujus probabilioris sententiæ est, quia in hujusmodi juramento jam adsunt VERITAS et JUSTITIA: deficit tantum JUDICIUM sive DISCRETIO, cujus deficientia non est nisi venialis. [Lucky for the H. of L. and M.P.'s in Com.] Nec obstat quod ait Viva, scilicet, quod taliter jurans exercite invocet Deum ad testificandum falsum, nam reipsa invocatur ad testificandum verum *justa suum sensum*."—LIGUORI, iv. 151.

do not wish to keep secret.* Moreover, you are never bound, even though legitimately and juridically interrogated under oath, to tell the truth, if you have become acquainted with it, as in

* "*Restrictio autem mentalis alia est pure mentalis, quæ nullo modo ab aliis percipi potest; alia non est pure mentalis, quæ ex adjunctis circumstantiis innoscere potest.*"

"Of mental reservation, one sort is *purely* mental which cannot by any means be detected by others; the other *non-purely* mental, which can become known from some adjunct circumstances."

"*Restrictio pure mentalis nunquam est licita, nec juramentum super eadem, ut patet tribus propositionibus damnatis ab Innoc. XI. in quibus, prima, n. 26, dicebat, Si quis vel solus, vel coram aliis, sive interrogatus, sive propria sponte, sive recreationis causa, sive quocunque alio fine juret, se non fecisse aliquid, quod revera fecit; intelligendo intra se aliquid aliud, quod non fecit, vel aliam viam ab ea, in qua fuit, vel quodvis aliud additum verum, revera non mentitur nec est perjurus. Secunda, n. 27, dicebat, Causa justa utendi his amphibologiis est quoties id necessarium, aut utile est ad salutem corporis, honorem, res familiares tuendas; vel ad quemlibet virtutis actum; ita ut veritatis occultatio censetur tunc expediens et studiosa. Tertia, n. 29, Qui, mediante commendatione vel munere, ad magistratum, vel officium publicum promotus est, poterit cum restrictione mentali præstare juramentum quod de mandato regis exigi solet, non habito respectu ad intentionem exigentis quia non tenetur fateri crimen occultum.*" —LIGUORI, iv. 152.

"Restriction, purely mental, is never lawful, nor an oath upon it, as is clear from three propositions condemned by Innocent XI. The first of them, No. 26, said, *If any one alone, or in company, upon being asked a question, or spontaneously, for the sake of pastime or for any other motive, swear that he did not do something which he really did, meaning internally some other thing which he did not do, or in some other way from what it was, or any other added truth, he neither lies nor is perjured.* The second, No. 27, said, *There is a good reason for using amphibologies as often as they are needful or useful for health, honour, or family property, or any act of virtue, so as to make the concealment of the truth thought expedient and desirable.* The third, No. 28, says, *He who, by means of a recommendation or a bribe, is promoted to the magistracy or any public office, may take the oath usually exacted, without any regard to the intention of the exactation, for he is not bound to confess the hidden fault.*"

"*E contrario licitum est, justa causa uti restrictione non pure mentali, etiam cum juramento, si illa ex circumstantiis percipi potest. Hanc sententiam communiter tenent Gonet, Manriquez, Layman, Paludanus, Adrianus, Soto, Wigandt, Cardenas, La Croix, Holzman, Elbel, Sporer, Viva, et Salmanticenses, qui dicunt hanc sententiam esse communem fere omnium doctorum. Idem sentit continuator Tournely cum Vauroy et Boudart, dicens etiam strictiores theologos has restrictiones late mentales (quod idem est ac non pure mentales) negare esse illicitas. ["Here is a great coil," O! H. of L. and Com. of H. of C. "Be vigilant, I beseech you!"] Ratio autem hujus sententiæ est, quia si non liceret uti restrictione non pure mentali, non existeret modus secretum licite celandi si quis inquireret aperire sine damno, vel incommodo: quod utique esset æque perniciosum commercio humano, quam mendacium. Damnatio autem peracta a Pontifice restrictionis mentalis, recte intelligenda est de restrictione pure et stricte sumpta; illa enim tantum vera mentalis restrictio dici debet, quæ tantum in mente fit, et ita occulta remanet, et nullo modo ex circumstantiis externis agnoscere valet. Hinc dicunt Cardenas ac Felix Potesta quod quoties tenetur quis occultare infamiam alterius, licite dicat nescio, scilicet, Non habeo scientiam utilem ad respondendum, sive, Non scio tanquam manifestabile, ut Cardenas cum Lugo.*" —*Ibid.* iv. 152.

"ON THE OTHER HAND, IT IS LAWFUL TO USE RESERVATION *non-purely* MENTAL, EVEN WITH AN OATH, provided there is a possibility of detecting it by circumstances. This is the common opinion of nearly all divines. Even the over-rigid theologians deny that it is unlawful to use *non-purely* mental reserva-

this case, under natural secrecy ; because a precept of natural law must take precedence of the precept of a Court.*

"But what is to become of poor Mrs. Moultry, Father Flower ?"

"They will not be very likely to hang her upon circumstantial evidence : but that is no affair of yours. Mrs. Moultry could have no claim on you, nor upon Mary Saunders, for loss of character, or even loss of life, inasmuch as your evidence, or Mary Saunders' silence, is not the positive or influential cause of her wrong, but only the negative one. Do you understand me ?"

"Why, I fear, not perfectly."

"Well, then, what I mean is this, nothing that you say does any wrong to Mrs. Moultry ; you do not bring forward, nor put in the way any hindrance of her right. The obstacle to her acquittal is already there, namely, the want of proof to show her innocence. Now, therefore, you are under no obligation of justice to remove an obstacle which you did not put in the way.†

tions. And the reason of it is, that if it were not lawful to use reservation *non-purely* mental, there would be no way left of concealing a secret—though you could not reveal it without loss or inconvenience,—and this would be as mischievous to human intercourse as lying. The Pontiff's condemnation of mental reservation is rightly to be understood of reservation *purely* and *strictly* taken ; and that only can be called true *mental* reservation which is made *only* in the mind, and remains so concealed, that by no means can it possibly be discovered from outward circumstances. And hence Cardenas and Felix Potesta say, that as often as any one is required to conceal another's disgrace, he may lawfully say, *I know nothing about it ; that is, I know nothing about it proper to be told or fit to answer.*"

* "*Etiam legitime et juridice interrogatus, non teneris testari, si accepisti sub secreto naturali. Etiam sub secreto tantum commisso, ut S. Thomas et communis cum Sylvio et Salmanticensibus, contra Sotum, quia præceptum naturale præferendum est præcepto iudicis.*"—LIGUORI, v. 268.

"Even when you are legitimately and juridically interrogated, you are under no obligation to give evidence (to speak truth), if you have what you know under natural secrecy, even though there be no promise of secrecy, as St. Thomas says, with doctors generally, contrary to Soto."

† "*Dices, tenetur damnum restituere testis qui dicendo se nescire, quod vere scit, jam impedit, per tale mendacium, proximum a consecutione sui juris. At respondetur, hoc procedere quando mendacium est causa positiva, sive infusiva damni, secus si tantum negativa. Testis autem qui dicit se nescire veritatem quam scit est causa tantum negativa damni, cum nullum apponit impedimentum positivum, ne alter suum jus consequatur, sed solum non removet impedimentum alteri obstand, scilicet defectum probationis : ad quod removendum poterit quidem testis ex obedientia et religione ut diximus, aut etiam aliquando ex charitate esse obstrictus, sed non ex iustitia.*"—*Ibid.* v. 270.

"You will say, that a witness, who says he knows not what he really does know, is bound to make restitution for the injury, because by his lie [but in the case in question, Father Flower denied that there would be any lie] he prevents his neighbour from having his just right. But the answer is, this is so, only when the lie is the positive or influential cause of the wrong, but not when it is merely the negative cause. And the witness, who says he does not know, when he does know, is only the negative cause. He puts no positive impediment in the way of the other's right. He only does NOT REMOVE an impediment already in the way,

You are under no obligation of obedience to the civil law, because, as I have told you, you are to obey the natural law of secrecy, *not* to tell, rather than the orders of the Court to tell the truth. You are under no obligation of religion, because, where there is a right to conceal the truth, and it is hidden without a lie, there is no irreverence:* nor are you under any obligation of charity, because, in appreciation, Mary Saunders is nearer to you in the order of charity than Mrs. Moultry."†

And yet the Abbé Flotteville was an unexceptionable priest, and Mrs. Moultry was a 'Catholic!' They were members one of another in the same body with his 'lordship,' and the zealous 'reverend mother;' with Flower and Tighlman! The Court, too, was unimpugned, before which Tighlman was to be forsworn!

These are the morals by which the "faithful" themselves are "joined together and compacted." These are the morals of departed "Saints," and of the most pious, the most devoted living denizens of Popedom. These are the morals of whole Roman Catholic kingdoms, the morals of "the holy city" itself, and its scarce less holy neighbour, Naples.

And,—if faith in Popery, and sincere devotion to the Virgin Mary and the Saints be holiness—if acts of generous self-devotedness, and charity, and blind hope, be holiness—I know no cities in the world that can rival Rome or Naples. It is not just to say that infidelity prevails among the people, high or low. It is the opposite excess that is the general vice in all classes of the laity, and even of the clergy. Who that witnessed the blank, sombre misery of the Romans in 1848, when St. Andrew the Apostle's head was stolen from the Vatican; the crowded tapers glittering around the wafer on the altars; the sobbing masses of equal men and women that knelt before them; the knots of gloomy whisperers in the public squares; the heaviness that reached the palace and the ball-room; who that witnessed the spontaneous illumination which, two nights afterwards, announced electrically, from street to street, the recovery of the relic; who that witnessed the hundred thousand, of all ranks, in their solemn joy following, bare-headed, the bare-headed Pontiff, as he slowly paced along beneath the precious weight, and, with tears rolling down his pallid cheek, bore it back to its

namely, the want of proof. To remove that impediment he MAY indeed be bound by religion, or obedience, or even, sometimes, by charity, but not by justice."

* See note †, p. 75.

† "Quoad proximos, inter se servandus est hic ordo (charitatis), appetitive, et dilectione ea qua alter optamus bonum nondum possessum, cum beneficentia, magis diligendi sunt ii qui nobis sunt conjunctiores quoad ea bona, quæ sunt debita tali conjunctioni, et in quibus hæc fundatur."—LIGUORI, iii. 27.

three-days'-desolate, thrown-open sanctuary ; who that witnessed the passionate gratitude and love with which that great multitude shouted *Te Deum*, and prostrated themselves upon St. Peter's marble fields ; who that witnessed these things can doubt the deep religiousness of that Roman people ? And who can visit *incognito* their hospitals, and not reverence and love the gentle piety, and patience, and self-forgetfulness, not indeed of the hireling nurses, nor of the old professional "religious" guardians, but of noble women of high rank, or quiet nuns of some one of the many Orders of Mercy, Providence, and Charity, who seem truly to have chosen their lot of poverty and labour as a bridegroom does his bride ? I do indeed acknowledge that a personal dislike of the reigning Sovereign is, as it were, hereditary with the Romans. And who can wonder ? when almost every palace, from the oldest down to Braschi's, is a memento of the vice and rapacity of that accursed dynasty, in which the palm of infamy is in dispute between Virgin Pontiffs, too base to have descendants,* and those who first debauched, and then destroyed the children whom they had. But, the infidelity or irreligion of the people I deny. No ! no !

"Populo vile, codardo, insanguinato,"

but *not* irreligious. Religion at Rome is a thing sincere and deep ; and the religion of Rome everywhere is a REALITY ; such as many an earnest Brahmin, or Dr. Cullen, or Lord Arundel and Surrey may explain to us, but such as many a scarlet prelate no more wots of, than Sir James Graham or Mr. Milner Gibson.

But the Cardinal Secretary of State to Pius IX. tells the Austrian Government, it is said, in an official dispatch written in his master's name, that "the population of Rome is in general radically corrupt or inapt and incapable of giving a

* Julius III., who, as first Legate, had opened the Council of Trent, and presided with such distinguished courtesy and craft. He made his monkey-keeper, *delicias domini*, the beautiful son of the beautiful Arezzo beggar-girl, a cardinal at the age of seventeen.

"Quand' io (S. Pietro) udi' ; se io mi trascoloro,
Non ti maravigliar : che, dicend' io,
Vedrai trascolar tutti costoro.
Quegli ch' usurpa in terra il luogo mio,
Il luogo mio, il luogo mio che vaca
Nella presenza del Figliuol di Dio,
Fatto ha del cimiterio mio cloaca
Del sangue e della puzza, onde il perverso,
Che cadde di quassù, laggiu si placa."

The Fathers often call men *virgines*, and Ovid speaks of Medea as *virgo adultera*.

shadow of support to Government." And so they are "radically," one almost fears irredeemably, "corrupt;" and it is their faith and their religion that have made them so. And, how can a people *supernaturally governed* ever become other than "inapt and incapable" of assisting in their Government? When was any Roman Catholic kingdom ever governed without the rack, the Inquisition, or a standing army? When did Civil Sovereignty ever rule quietly beside the Church of Rome acknowledged, or any Church acknowledged, outwardly Supreme? What is the history of the Continent, from Constantine till now, but a history of treachery, massacre, sedition, and revolt? And in England, it was an attempt to establish a Pontificate that brought about both the Rebellion and the Revolution. Make any priesthood master, make any mortal *supernatural*, and there is no need of *hereditary* training, to make a man dangerous to all the natural relations of society, hostile to the rights of temporal government, and at loose from all the obligations of the moral sense.

CHAPTER VIII.

COMFORT ON DEATH-BEDS.

THE will case of Scroope *v.* Redman was one of considerable interest to the Roman Catholics. Many of them thought it had been better to have given up the money than to have brought it before the Courts: but Priest Huggins, who was the real defendant, thought differently; and, papistically speaking, Huggins was right, as will be seen. The sum was not a large one—less than 6000*l.*—but it was sorely needed. Huggins was a man of extraordinary, enterprising activity, and preached well. The rest of the parochial duty a junior priest quite relieved him from, while he rode, and at a swinging pace, his favourite hobby. He had the mania of building. Where the money had come from was unimaginable; but he had already built, and paid for, a church and spire, and a "Presbytery," as he called it, or parsonage, quite perfect in their way, and had walled in a good large cemetery and garden. He then began the great school and convent which he is now engaged upon. True, he had but *one* nun, and, as far as he knew, of his own congregation, no scholars: but he had no congregation when he built his church; that was the way to get a congregation, nuns, scholars, and everything. At any rate, build Huggins would, and build

Huggins did, substantially and beautifully. But in one thing he had overshot, and felt himself, as he felt himself seldom, a transgressor. He had borrowed from his sister the whole of her fortune, between 3000*l.* and 4000*l.*, upon his Bishop's engagement to pay six per cent interest for the money. The Bishop, who, Huggins declared, would have been transported for felony if he had been tried by an English jury, died 70,000*l.* in debt, leaving, of private property, a library worth about 200*l.* : but no body, corporate or individual, legally responsible beyond that very inadequate sum. The good Bishop's worthy successor occasionally smuggled a ten-pound bank-note into poor Miss Huggins' hand, when she came to pay an inquiring visit at the "Palace;" but he never committed himself, to do him justice, even in private. And Priest Huggins trusted to the Scroope legacy to pay his sister her just debt.

The case, as it stood just now, did certainly look a little ugly; and it was what no one could have fancied, that old Scroope's West India relations should have been put up to this lawsuit, and they 'Catholics!' Still Huggins had no misgivings as to the means or the end. The enemy had only one witness—Scroope's servant; and the "circumstances," before a judge, would not weigh a feather. What would Lord Longhead care whether Scroope had ever been at mass in his life or not; or whether he hated women and children or not? Besides, suppose he did, that might be just the very reason why the old reprobate had left his money to Huggins' Convent. Death's approach had frightened him into repentance, and out of his prejudices! Moreover, Huggins had three witnesses, all zealous; one of them his sister, whose interest in the matter no one but the Bishop dreamt of; the second, his nun, a fantastical convert, well to do in this world's gear. These had witnessed the will. The third, also a convert, was a poor little frightened attorney, who had been universally looked on as the most learned and scrupulous, the best meaning and incapable, of all possible attorneys. The last two would require some little instruction before the trial. As for Miss Huggins, she was what is called a masculine woman, and was nearly as good a Theologian as her brother; indeed she often said she should like uncommonly to hear some people's confessions herself, and thought she would do it well too. What witness number two's "name in the world" was, we never heard. She considered herself as having renounced the world and her name together, and had gone through what they called a 'kind of novitiate,' and was now on a visit to Miss Huggins, at the 'Presbytery.' Her name in 'religion,' that is, in the Presbytery, was Joseph-of-Arimathea, Sister Joseph-of-Arimathea. (The calling of nuns by he-saints' names was a new

development of an illustrious convert at Birmingham.) Leaving Miss Huggins, then, to resolve her own conscience, which she did by the aid of a *Guide des Confesseurs* by a certain Cardinal Gousset, now at work in France, we will gather up only the responsible instructions of the professional adviser. These were always given under pretence of confession—a more comprehensive category that ‘confession,’ by the way, than any one of Aristotle’s—and they were given *ex cathedra*, with ‘the Saint’ in hand.

Joseph-of-Arimathea, then, in the first place, was to swear clear and explicitly that she was no nun, novice, postulant, nor anything of the sort; in fact, she was not, strictly speaking: but suppose she were, that made no difference, for, as ‘the Saint’ says, “Where it is not a question of denying the faith itself, it is not only lawful, but often more for the glory of God and the good of our neighbour, to hide even your religion itself than to confess it: if, for instance, you can do more good by keeping your religion hid from heretics whilst you live among them.”* If that is true of confessing the faith, the true religion itself, how much more true is it of any accessory, such as being a nun, or monk, or priest? And, “If prevarication itself in any case is lawful, then, if there be a good reason, it is lawful also to confirm the prevarication with an oath; there is nothing wrong in doing so. You have a right to hide the truth. You do so without a lie; and there is no irreverence done to the oath.”†

In the second place, Joseph-of-Arimathea was to swear that she had always heard him, Huggins, speak of Scroope as his old friend, and he never did speak of him but as “my old friend.” She had heard him, Huggins, say, he was glad his old friend was getting over his queer French notions and turning to God. She heard him say so now. She was to swear that she, Joseph-of-Arimathea, had lately often seen him, Scroope, at mass; and she was to write these words, “HIM, SCROOPE,” in her Prayer-book, and look at them always when she went to

* “Cum non rogaris de fide, non solum licet, sed sæpe melius est ad Dei honorem, et utilitatem proximi, tegere fidem quam fateri; ut si latens inter hæreticos plus boni facis.”—LIGUORI, iii. 14.

“When it is not your faith that you are questioned about, IT IS NOT ONLY LAWFUL, but often IT IS BETTER—more for the honour of God and the good of our neighbour—to HIDE YOUR FAITH, than to confess it; as, for instance, IF BY LYING HID AMONGST HERETICS you can do more good.”

† “Jurare cum æquivocatione, quando justa causa est, et ipsa æquivocatio licet, non est malum: quia ubi est jus occultandi veritatem, et occultatur sine mendacio, NULLA IRREVERENTIA FIT JURAMENTO.”—*Ibid.* iv. 151.

“TO SWEAR WITH EQUIVOCATION, when there is a good reason, and the equivocation itself is lawful, IS NOT WRONG; for, where there is a right to conceal the truth, and it is concealed without a lie, NO IRREVERENCE IS DONE THE OATH.”

mass; for 'the Saint' says, it is quite allowable to use equivocation, *non-purely* mental, even upon oath, provided it be done in a way that a sharp, well-informed man, might possibly make it out, if he looked carefully at all the circumstances.* Lastly, she was to swear that she had never spoken one word with him, Huggins, about the matter; meaning criminally, which, as 'the Saint' says, every person has a right to do, when asked by the Judge if he had been in communication with the defendant.†

The relish with which Sister Joseph drank in this mellow Liguorian showed that to her it was not only Falernian, but Faustian of the tenth year; "Cor sapit, sapit et palatum:" in spirit, she was already before the Judge, sweetly, smilingly, swearing him "out of all face." But it was very wrong in old Aristotle to say that "*all shes are more mischievous than the male;*" and that deep rogue Terence!—

" OMNES mihi videntur ludo doctæ ad malitiam."

Huggins did not find it quite so easy to deal with the little lawyer. He had not much to swear, but what he had to swear was important. He had received his instructions, not from Scroope himself, though it was in his bedroom, but from Huggins. When he had drawn up the will, he had gone with Huggins to read it to Scroope; yet it was not he that read it, but Huggins, while he was looking out of the window, trying to count pigeons. He never doubted that the will was all right; and he had heard Huggins, the day Scroope signed the will, commend him for his generosity, and propose having his body placed in the chapel, before the altar where a mass was to be said for him once a-week for ever. But the truth was, Huggins had made very considerable transpositions in the old man's will. The 500*l.* which was to have gone to the Bishop for the convent and his soul, Huggins transferred to the West India cousin; and the 5000*l.* which was to have gone to the West India cousin, Huggins transferred to the Bishop. But the 5000*l.* was

* "*Licetum est justa causa uti restrictione non pure mentali etiam cum juramento, si illa ex circumstantiis percipi potest . . . Consentit rigidissimus Consentoni; nam explicando illud Jo. 7, dicit Christum verba subobscura adhibuisse in quibus poterat vir prudens verborum sensum facile interpretamento aperire.*"—LIGUORI, iv. 152.

† "It is lawful, for a just reason, to use reservation *non-purely* mental, EVEN WITH AN OATH, if that reservation can by possibility be detected from circumstances. CONSENTONIUS, the most rigid of Doctors, agrees to this."†

† "*Rogatus a judice, an sit locutus cum reo, potest negare, intelligens, se non locutum fuisse ad co-operandum crimini.*"—*Ibid.* iv. 160.

"A witness, interrogated by a judge whether he have spoken with the accused or defendant, may deny it, meaning that he has not spoken with him by way of co-operation in crime."

subject to 20*l.* a-year for life to Scroope's servant. This Huggins transmuted into a simple legacy of the same amount; and that was what did the mischief. The old man had told the servant that his cousin, Pendleton Scroope, would pay him his annuity, and the servant had written to 'Cousin Pendleton' about it.

Now the little lawyer was to swear that Scroope had given him his instructions; so he had, by proxy; and that he had read the will to him before it was signed; and so he had, again by proxy: and "what a man does by proxy, he does by himself," *quod facit per alium facit per se*.

The scrupulous little man had no objection to saying generally, or even swearing generally, that he had drawn up the will according to the instructions of Scroope and that the will had been read to the testator before it was signed; but, if he were to be examined in detail, he did not like to swear what,—he thought,—with submission,—it seemed to him—would be a *sort* of lie. The holy man explained to him the doctrine of the "faithful" about the right of concealment, of prevarication, &c.; and then told him, moreover, that even a real, deliberate lie, under the most solemn circumstances, might be the merest venial offence, if there were no malice in the telling. The little man listened in silence. Huggins would have liked a question or two. However, he went on, "In confession, for instance, and confession is a sacrament,—and swearing before the Judge is no sacrament,—in confession, for instance," (and he opened 'the Saint'), "suppose you tell a long story, which you have invented merely to throw dust in the eyes of the priest, or suppose you deny solemnly, certain venial or mortal sins which you have confessed already and therefore are not bound to confess again; there is no grievous sin in that: nothing that you have any need to confess, or even to have any compunction or sorrow about; * for Cardinal de Lugo, Tamburini, Palatius, and Sporer,

* "*Non est mortale nec irritat sacramentum, si in confessione mentiaris leviter circa res non pertinentes aut non necessarias ad sacramentum; verbi gratia, si historiam falsam narres, vel si neges veniale vel mortale quod non teneris confiteri.*"

"*An peccet graviter, qui negat confessario peccatum aliquod veniale commissum, aut mortale alias confessum? Affirmant Cajetanus et Armilla. Quia (ut dicunt) hic videtur gravem irreverentiam sacramento irrogare: et P. Concina non excusat a mortali, qui hoc advertenter faceret, eo quod se exponeret periculo gravis culpæ. Sed OMNINO TENENDUM OPPOSITUM cum sententia communi quam tenent BUSEMBAUM et Lugo, Layman, Antoine, Anaclætus, Holzman, Roncaglia, Ronzi, et Bonacina, cum Suarez, Sanchez, Reginaldo, et aliis passim; ratio, quia cum illa non sit materia necessaria sacramenti, tunc minime decipitur confessarius in re gravi.*"—LIGUORI, vi. 490.

"It is not a mortal sin, nor does it take away the value of the sacrament, if in confession you LIE a little about matters that do not concern the sacrament, OR ARE NOT NECESSARY TO IT. For example, IF YOU TELL A STORY WHICH

say that it is sufficient if you grieve for the multitude or frequency of venial faults in the lump, although you do not grieve for each one in particular."*

"Indeed!" said the lawyer.

"Certainly not." And he opened Liguori and read him the Latin.

"But," the little man modestly ventured to suggest, "in confession you do not swear to tell the *whole* truth."

"Your oath binds you to nothing in this case, for the Court has no more right to examine you than my sacristan. Wills fall under episcopal jurisdiction,† and it is certain and undoubted that a witness, under oath even, is not bound to tell the truth to a judge not legitimately interrogating him. So says 'the Saint.' "‡

Still the persevering man, rebellious to great Loyola's doctrine and the priest's advice, urged "that inasmuch as this was a question of fact and of evidence only, and where no right of the bishop was called in question, the judge had a right, on the part of the civil power, to examine him."

"I deny it altogether," said Huggins. "But I will suppose, for a moment, that it is true; that the judge has, legitimately and juridically, a right to interrogate you; you are not, *therefore*, to pretend that you are bound to give your evidence; unless you mean to throw overboard all authority, and deny the infallibility of the Church in matters of morality, and so turn

IS FALSE, OR IF YOU DENY HAVING COMMITTED A VENIAL SIN, OR EVEN A MORTAL ONE WHICH YOU ARE NOT BOUND TO CONFESS.

"It is asked, Does he commit a serious sin who denies to his confessor any venial sin, or a mortal one which he has confessed elsewhere? Cajetan and Armilla say that he does. For (as they say) he seems to inflict a serious irreverence upon the sacrament. And P. Concina does not excuse him who does it advertently, from mortal sin, because he exposes himself to the risk of a great fault. But THE OPPOSITE IS, BY ALL MEANS, TO BE MAINTAINED, according to the generally received opinion, which is held by Busembaum and Lugo, Layman, and others (quoted and not quoted); the reason is, that seeing it (the LIE) is not matter necessary to the sacrament, the confessor is not deceived in anything important."

* "*Dicunt Lugo, Tamburini, et Palatius ac Sporer, sufficere etiam si quis doleat de multitudine, aut frequentia venialium (peccatorum), etsi non doleat de singulis in particulari.*"—LIGUORI, vi. 449.

† Cardinal Lugo, Tamburini, Palatius, and Sporer say, that it is enough for any one to have a sorrow for the multitude or the frequency of venial sins (all that are not undoubtedly mortal are venial), without having any sorrow for single ones in particular."

‡ Vide infra, note *, p. 95.

§ "*Notandum est CERTUM esse, quod judici non legitime interroganti testis non tenetur fateri veritatem; tunc enim poterit licite respondere, ETIAM CUM JURAMENTO, crimen nescire, ita ut teneatur illud ei manifestare.*"—*Ibid.* v. 265.

"It is to be noted as CERTAIN, THAT A WITNESS IS NOT BOUND TO TELL THE TRUTH TO A JUDGE NOT LEGITIMATELY QUESTIONING HIM; he then may lawfully answer, even WITH AN OATH, that he is ignorant of the crime, that is, in such a way as to be obliged to declare it to him."

heretic! 'The Saint' is adopted by the Church as her authorized exponent of all that is right and wrong in the actions of men; he gives half-a-dozen reasons which exempt from all obligation whatever of telling the truth before the most regularly constituted earthly tribunal; and one of these reasons, the third in the order which he adopts, is when from your evidence any serious loss threatens yourself or your friends.* And is not the Church of God the nearest and dearest of friends? And is not 5000l. a serious loss to run the risk of, for a scruple that has its origin in pride and self-will? I do not mean to wound," added Mr. Huggins, moderating his voice and manner, "but really, my dear sir, it is sometimes necessary to speak plainly."

This onslaught completely discomfited the small attorney. The tears were ready to burst from his eyes; he felt, though he hardly knew why, like a culprit convicted by overwhelming evidence; and, supplicating the holy man's pardon, and his blessing, and his prayers, he took his leave. Huggins, who had been not a little alarmed at the man's obstinacy, was somewhat reassured, but still he by no means felt quite certain of the evidence that his 'penitent' would give; and Dr. Cullen himself never went to bed more fully persuaded, than Huggins that night, of the truth of Jean Jacques' maxim,—"*L'homme qui pense est un animal dépravé.*"

But Huggins gained his cause, and Miss Huggins was paid her just debt, and the Convent was finished, and Sister-Joseph-of-Arimathea lived in it, with two other single ladies, one of whom she called Wilfred-of-the-will-of-God; the other, perhaps a lay-sister, she called Anne-of-the-Maccabees, in honour of prayers for the dead; and she changed her own name to Nicodemus; and the congregation was devoted especially to the enlightenment of secret inquirers after truth.

Miss Foody was the only child of Sir Filwell Foody. She was, she said, of the same age as other people. The Bishop of Erysichthonopolis† was her "director," and he had given his "daughter for St. Filomene" (this, after the example of an eminent Oxford convert, was what she always signed herself) a

* "*Etiam legitime et juridice interrogatus non teneris testari sequentibus casibus. I. Si scias rem ex confessione. II. Si accepisti sub secreto naturali. III. Si ex testimonio, tibi vel tuis imminet notabile damnum,*" &c. &c.—*LIGUORI*, v. 268.

"Even legitimately and juridically interrogated, you are not bound to give evidence. I. If you know the matter through confession. II. If you have heard it under natural secrecy. III. If, from your evidence, any notable harm threatens yourself or your friends."

† Erysichthonopolis, probably so named from the son of Triopas, whom Ceres in her anger punished with an insatiable appetite, is a city, no one knows exactly where, but now inhabited only by infidels. This leaves its bishop at liberty to take care of himself amongst the faithful elsewhere.

very startling permission on the subject of wills; which, perhaps, had better not be mentioned. It was, however, held *probable* by a certain Spanish Doctor of good repute and a name that, to Miss Foody, sounded infallible. And Miss Foody determined unhesitatingly to act upon it. Erysichthonopolis—Miss Foody shed tears when the name was changed to Slumley—Erysichthonopolis was not the lady's confessor. She would not have confessed to his "lordship" for the world. She had a perfunctory little priest—a Frenchman, she thought he was—that "kept his shop" in a dirty chapel somewhere near the Tower, and there Miss Foody drove in her brougham regularly every fortnight to have her spirituals and morals squared. In the lively gossip of the confessional she told her French priest, amongst less important matters, her positive intention to use the 'probable' opinion. Now, in the first place, the Frenchman suspected that the Bishop of Erysichthonopolis was Miss Foody's spiritual "director," and he hated Erysichthonopolis cordially. In the second place, he was somewhat of a rigorist, or, to use a harsh term, somewhat of a Gallican. He said the proposition was monstrous; he thought he could guess the Doctor that held it. He thought authority could be found for anything *bad* in those Spaniards! He could not venture to give absolution in such a case.

"But her director had told her this was a probable opinion, and that a probable opinion might be safely followed."

"It might perhaps be, what they called, a probable opinion; he knew nothing about that: but it was very, very dangerous in practice, and he was—he supposed he must not say *certain*, but—very nearly certain, that it was sinful and wicked. For his part, he followed *Croix*, who held that 'a penitent must conform to the opinion of her confessor, who is the judge, or else she is not in a proper state of mind to be absolved.'"*

The confession ended very abruptly, and Miss Foody left the chapel in tears, *not* of penitence. She drove straight to the dear Bishop.

"Could not his lordship suspend him, withdraw his faculties, make him leave the kingdom?"

"There is no making him leave the kingdom but by starvation, and to withdraw his faculties just now might make a

* * "Quæritur, An possit absolvi pœnitens, qui vult sequi opinionem contrariam illi quam tenet confessarius? Negat Croix. Ratio, quia pœnitens tenetur stare judicio confessarii, qui est iudex, alias erit indispositus ad absolutionem." —LIGUORI, vi. 604.

"Can a penitent be absolved who is determined to follow an opinion contrary to that of his confessor? He cannot. The reason is, that the penitent is bound to abide by the judgment of the confessor, who is the judge, otherwise he will not be in a proper state of mind to be absolved."

hubbub. But he is clearly unfit for his duties—indeed his refusing absolution, under the circumstances, is a mortal sin.”*

This last fact quite consoled Miss Foody, and she transferred the periodical salving of her conscience to another and a more orthodox professional absolver.

CHAPTER IX.

BLIND OBEDIENCE.

LACY DE LACY is a peer's son, his mother a peer's daughter. He is a Church-of-England clergyman; amiable, accomplished, learned, pious, and, if not philosophic, quick, and penetrating. He is converted at forty, and believes infallibility as he believes the One Holy Catholic and Apostolic Church; and accepts as heartily Ignatius Loyola's legitimate developement of it, blind

* “*Vero sententia communis et sequenda docet non solum posse, sed etiam TENERI SUB GRAVI confessarium absolvere penitentem, qui vult sequi opinionem probabilem, licet opposita videatur probabilior confessario. Ita Suarez, Soto, Azorius, Holzman, Salmanticenses, Roncaglia, &c. &c. &c. cum Viva, Layman, Sanchez, &c. &c. &c. Idem confirmat clarius S. Antoninus, dicens, Si credat (confessarius) quod sit PECCATUM, debet ei conscientiam facere quod confitens diligenter se informet de illo facto, utrum sit peccatum. Sed, dato quod ille non vellet cognoscere illud esse peccatum Nihilominus tenetur illum absolvere, nec reputare eum inhabilem ad absolutionem, quia ex ratione et non protervia hæc opinio est. Ratio autem,*” adds Liguori, “*valde urgens hujus sententie est, quia penitens, facta confessione, cum sit dispositus, habet strictum jus ad absolutionem, . . . nec valet dicere quod penitens non est dispositus, cum sequi non vult judicium confessarii. Nam respondetur non est judex opinionum, quas penitens sequi teneatur, sed tantum dispositionis sui penitentis, ut patet ex Tridentino, Sess. xiv. c. 5.*”—LIGUORI, vi. 604.

“But the common opinion, and the one which (Liguori says) ought to be followed, teaches, that not only the confessor may, but that HE IS BOUND, UNDER PENALTY OF MORTAL SIN, to absolve the penitent.” And, among many authorities, he quotes ‘Saint’ Antonine, who says, ‘Suppose the confessor do believe the act to be a sin, he should put it to the penitent’s conscience to inform himself diligently in the matter. But, suppose the penitent will not recognise that there is any sin, the confessor is bound notwithstanding to absolve him, and not to consider him unfit for absolution, for his opinion is founded on a reason, and there is no impertinence in it.’ “And (Liguori adds) the reason for not denying absolution is a very urgent one, namely, that the penitent who has made his confession in a proper state of mind has a strict right to absolution . . . and it is no answer to say that the penitent is not in a proper state of mind, inasmuch as he refuses to follow the opinion of the confessor. For the answer to that is, that the confessor is not the judge of the opinions which the penitent is to follow (*that is Erysichthonopolis, the director’s business*), but only of the disposition of his penitent, as is clear from the Council of Trent.”

obedience. Read what that developement is, in Loyola's own words :—

"Obedience is to be rendered to a superior, not on account of his wisdom, goodness, or any other such-like quality with which he may be divinely gifted; but solely because he holds God's place, and wields the authority of Him who saith, '*He that heareth you, heareth me; and he that despiseth you, despiseth me.*' Nor, on the other hand, is anything to be abated from this obedience, on the ground that the superior may be wanting in prudence or discretion; for he claims it *as superior*, and as representing Him whose wisdom can never be deceived, and who will Himself make up whatever is wanting in His minister of the grace of probity or any other. Even as Christ our Lord taught clearly, for when He had said, 'The Scribes and Pharisees sit in Moses' chair,' He instantly added, '*ALL THINGS, therefore, WHATSOEVER they shall bid you, that observe and do.*' And my vehement desire is, that this should be clearly certain to you, and deeply rooted in your inmost hearts, that it is the very lowest and a most imperfect sort of obedience which merely executes an order. That man's obedience is not worthy to be called by the name of virtue, WHO DOES NOT MAKE THE WILL OF HIS SUPERIOR HIS OWN, and so agree with it, that what one wills both will, and what one does not will neither does the other. Down, then, with your whole WILL wholly. Freely give up and dedicate to your Creator, in the person of His minister, that freedom with which He has endowed you.

"But, if you would IMMOLATE your whole self wholly unto God, you must offer to Him not the bare will merely, but the UNDERSTANDING also; to think just what the superior thinks, and TAKE HIS JUDGMENT FOR YOUR OWN, so far as it is possible for a devoted will to bend the understanding. It is impossible to deny that OBEDIENCE includes not only the doing of what is commanded and the willing of what is done, but the submission of the judgment also, that whatever is commanded should be thought right and true; for OBEDIENCE is a HOLOCAUST wherein THE WHOLE MAN, without any part reserved whatever, IS IMMOLATED to his Creator and his Lord by the hands of his ministers.

"The noble simplicity of BLIND OBEDIENCE is gone, if in our secret breast we call in question whether that which is commanded be RIGHT or WRONG. This is what makes it perfect and acceptable to the Lord, that the most excellent and most precious part of man is consecrated to Him, and nothing whatsoever of him kept back for himself."*

* "*Siquidem Superiori nec si prudentia, bonitate, ceterisque quibuslibet Divinis donis ornatus, instructusque sit propterea obtemperandum est; sed ob id solum*

"And let every man be well persuaded that he who lives under OBEDIENCE ought to suffer himself to be carried about and governed of Divine Providence through his Superiors exactly as if he were a CORPSE, which suffers itself to be turned in all directions and dragged everywhere; or as if he were AN OLD MAN'S STAFF, to be used wheresoever and in whatsoever he wishes who holds it in his hand."*

This was the developement of human infallibility which Lacy de Lacy accepted when he accepted infallibility; and in the fervour of his new love for the Church of his adoption, and in the spirit of self-sacrifice which is the characteristic of all true love, his abjuration made, he makes a vow also of obedience to an unknown priest;—for his confessor is a Jesuit, and a Jesuit is forbidden to receive vow of obedience from his own 'penitent;' it must be made to some other, any other priest 'directed' probably by the same confessor;—and thus is begun the process

quod vices gerat Dei ejus denique auctoritate fungatur qui dicit, 'Qui vos audit, me audit; et qui vos spernit, me spernit,' nec contra, sive consilio aut prudentia minus valeat, quidquam idcirco de OBEDIENTIA remittendum, quatenus ille Superior est; quando illius personam refert, cujus sapientia falli non potest. Supplebitque ipse quicquid ministro defuerit, sive probitate, aliisve ornamentis careat. Siquidem disertis verbis Christus Dominus, cum dixisset: 'Super Cathedram Moysi sederunt Scribæ et Pharisei,' protinus addidit, 'OMNIA ergo quaecumque dixerint vobis, servate et facite.' Jam vero illud etiam vobis clare compertum esse, ac in animis vestris penitus insidere vehementer cupio, infamam et valde imperfectam esse illam OBEDIENTIAE formam, quæ mandata duntaxat opere exsequitur, nec virtutis nomine dignam, nisi ad alterum gradum ascendat, qui voluntatem Superioris suam efficit, et cum ea ita concordet, ut non solum in effectu executio appareat, verum etiam in affectu consensio; sicque idem velit uterque, idem nolit. Quocirca VOLUNTATES vestras omnino deponite: libertatemque Conditori vestro quam vobis ipsemet largitus est, in ejus ministris libere tradite ac dicite Quivero se totum penitus immolare vult Deo, præter voluntatem, INTELLIGENTIAM quoque offerat necesse est, ut non solum idem velit, sed etiam ut idem sentiat quod Superior, ejusque judicio subiciat suum quoad potest devota voluntas intelligentiam inflectere. Etenim cum OBEDIENTIA sit quoddam HOLOCAUSTUM, quo TOTUS HOMO, sine ulla prorsus immunitione, Conditori suo ac Domino per manus ministrorum in caritatis igne IMMOLATUR: cumque sit eadem renunciatio quædam integra, per quam omni suo jure sponte decedit religiosus" [or any one who makes a vow of obedience]

"ut Divinæ Providentiæ Superioris ducto gubernandum ac possidendum ultro sese addicat ac mancipet; negari non potest quin OBEDIENTIA comprehendat non solum executionem, ut imperatur quis faciat, et voluntatem ut libenter faciat, sed etiam JUDICIUM, ut quæcumque Superior mand. . . . ac sentit, eadem inferiori et recta et vera esse videatur, quatenus, ut dixi, vi sua, potest voluntas intelligentiam flectere . . . Perit celebris illa OBEDIENTIAE CECÆ simplicitas, cum apud nos ipsos in questionem vocamus, RECTE ne præcipiatur an SECUS Quam vero sit eadem ipsa perfecta grataque Domino, inde primum ostenditur quod per eam præstantissima pars hominis ac pretiosissima Domino consecratur. Deinde quod OBEDIENS" [Pope or pervers! Dr. Wiseman's proposition, page 11, must not be forgotten] ita fit HOLOCAUSTUM VIVUM, gratumque Majestati Divinæ, cum nihil suimet omnino retineat."—Epistola S. Ignatii de Virtute Obedientiæ. 1553.

* *"Et quisque sibi persuadeat, quod QUI SUB OBEDIENTIA VIVUNT, se ferri ac regi Divina Providentiæ per Superiores suos sinere debent, PERINDE AC SI CADAVER ESSENT, quod quoquoque ferri, et quæcumque ratione tractari se sinit: vel similiter atque SENTIS BACULUS, qui ubicumque et quæcumque in re velit eo uti, qui cum manu tenet, ei inservit."—Constitutiones Soc. Jesus, p. vi. c. 1.*

of his moral suicide. It is at Rome that his abjuration has been made; in that one of the many recesses of the great Gesù in which it is said Loyola once lived, in which it is said he died; and though strictly secret, and before the dawn of day, it is a Cardinal who receives it. And the dreary vow which follows!—That, too, is made in secret, and it is only after it is made that he learns the name of him that is now his keeper, his conscience-keeper, in whose hands he is but as a CORPSE, or any OLD MAN'S STAFF. He knows the name is written on the cell-door of the Jesuit, and when he has risen from his knees and dried his moistened eyes, and had his blessing and *vada in pace*, he stops a moment at the closed door, in that long, dim corridor, and by the still glimmering distant taper spells P. Z-o-l-l-a, Padre Zolla! Burn it on thy heart, Lacy de Lacy! Burn it on thy forehead! to console thee in thy degradation, and that all, who see thee fallen, may know thee irresponsible! And this Padre Zolla? Has he no bowels of compassion? Has he no feeling of honour or of manhood? Has he no feeling of a woman's love, and trustiness, and loyalty, that his first injunction is treachery, and "a lie, an odious, damned lie?" A lie, begun indeed unwittingly, but now to be repeated heedfully, day by day, to all the world, and, first of all, to the wife that lays her head upon his bosom, and the daughter that twines her arms around his neck!

An altered man is Lacy de Lacy returned to England, his secret faith no secret now. He is an open Papist; and so is Lady Julia too. His treachery had worked well with her at least, and husband and wife seemed to have embraced together their new religion. But why was young Adela de Lacy absent from the chapel? O instinct of holy childhood! O innocence! "that passeth the understanding of the aged, and maketh judges fools," more penetrating than any acquired wisdom! She had *felt* her father's double-dealing, and she hated the faith that made him cheat her darling mother, just in proportion as she loved himself and her. She felt as if father and mother had both been stolen from her. And so they have been, truthful, graceful Adela de Lacy! Their souls have been rent from you, and from themselves too; carried away, murdered, and buried by Padre Zolla and his fellow Jesuits: and those, who still seem your father and your mother, are only living CORPSES, breathed in by the souls of other men, that bear little love to you, feared, mistrusted, displaced daughter!

But will Lacy de Lacy witness a forged will? "Ware, Father Goodrig, ware! On the top of the water, aye! but give him play! give him play!"

Fear not, over-eager looker-on. An experienced fisher of

money and of men is that pale, passionless, bloodless Father Goodrig. He knows how the moral sense dies with the power to use it. He knows how wholly his, in act, in will, and intellect, is Padre Zolla's transferred *mancipium*. And if a sudden twinge may sometimes blanch De Lacy's cheek, at least no coward conscience troubles Father Goodrig.

Well born, well mannered, but most basely bred, Father Goodrig was one of the old school of Roman priests only in his undistinctive dress; for no Jesuit was ever of any school but Loyola's. He hated his unbelieving country hereditarily. He felt as if he were an Achæan helot under the usurping Dorian dynasty of Guelphs. And, moreover, though they knew it not, the De Lacys drew no small portion of their wealth from Abbey lands of ancient Goodrig gift. But as to the work in hand, even De Lacy must see, no wrong is done to any person by the substituted will. It is the prejudices of Protestantism alone that are against the change, while the conditions of the original are base and impious.

Lady Adela Strange, Lacy de Lacy's maternal aunt, had left her godchild all her property. The will was brief as possible; besides certain sealed packets, keepsakes to certain dear ones, Adela de Lacy was to have all, some 30,000*l.*, on the sole condition that she never became a nun. Lacy de Lacy had witnessed the will, and he alone knew of the condition added; and the will was in his keeping until his cousin, the executor, returned from Canada.

Father Goodrig, in all his intercourse with De Lacy, never once alluded to his vow of obedience, and never gave an order. On the contrary, he encouraged his victim in opening difficulties, and often let his chained bird play unhooded, condescending to explain the reasons and *authority* of his direction. But the Father was always the last speaker in these conferences, and he had a gracious, right royal way of sending off a 'penitent.' In the present instance, he simply instructed De Lacy how, by a decree of Trent, the power of changing wills, for any just cause, lay with the Bishop generally:* but in a will like this there

* "In alterations of last wills—which alterations ought not to be made except for a just and necessary cause—the bishops, as DELEGATES OF THE APOSTOLIC SEE, shall, before the alterations aforesaid are carried into execution, ascertain that nothing has been stated in the prayer of the petition which suppresses what is true, or suggests what is false."—*Council of Trent*, sess. xxii. *de Refor.* cap. vi. *Waterworth's Translation*. Dolman, 1848.

"*Communis sententia tenet, apud Episcopos esse hujusmodi facultatem ORDINARIAM commutandi; quia talis commutatio est quedam dispensatio in lege præscribente exactam impletionem ultimarum voluntatum, unde quando dicitur fieri posse dispensationes, et non exprimitur a quo in Tridentino, satis intelligitur fieri posse ab Episcopis; uti cum pluribus docent Suarez et Sanchez. 2º. Licet Episcopus nequiret hoc facere ex potestate ordinaria, potest tamen, ut SEDIS APOSTOLICÆ DELEGATUS, modo adsit justa causa judicio Episcopi; idque probant ex*

was no need even of recurring to the Bishop ; his consent was a duty, and therefore might be presumed with safety, for the condition was one expressly denounced as infamous and invalid,* though in the unacknowledged heretical Courts of England, it would but too probably be maintained ; not, he added, that it was likely Miss de Lacy would ever have the desire to become a nun, but it was an unholy, nay, a sacrilegious thing, to make a possible dedication of herself to God a plea for spoliation. So De Lacy took the will to Goodrig. The Father, without rising from his seat, beckoned him to lay it on the table, and with a gracious bow dismissed him. Not one word passed between them. On De Lacy's next visit a will was handed to him, which he would himself have unhesitatingly sworn to be the same, but that the blank of his own name was not yet filled up. There was Lady Adela's own seal galvano-plastically repeated, with even the old dint in the setting.

Now, as before, no word was spoken : the pen was put into his hand ; his name was written ; the old envelope received its new enclosure, and a mysterious, leaden-looking, little lump, stamped on it afresh the dead testator's own undoubted seal. The atmosphere of that little chamber felt strangely oppressive. The silence, too ; it seemed to awe him, and Lacy de Lacy fled rather than withdrew, when Father Goodrig gave him the sealed packet, and gravely smiled " Good-bye."

Triden. loc. cit. *ubi dicitur*, In commutationibus ultimarum voluntatum, quæ non nisi ex justa et necessaria causa fieri debent, Episcopi tanquam DELEGATI SEDIS APOSTOLICÆ, summarie et extrajudicialiter cognoscant, nisi in precibus tacita veritate, vel suggesta falsitate fuisse narratum, priusquam commutationes prædictæ executioni demandentur. *Ita* Barbosa, cum Sylvio, Menchata, Beja, Gratiiis, Mendoza. *Et ita etiam* Salmanticenses."—LIGUORI, iv. 931.

"1st. The commonly held opinion is, that bishops have this faculty of commutation as ordinaries, for such commutation is a dispensation in the law prescribing the exact fulfilment of last wills ; so that when it is said by the Council of Trent that such dispensations can be made, and it is not expressed by whom, it is understood that it can be done by the Bishops, as Suarez and Sanchez teach with most. 2dly. Though the bishop could not do it of his authority as ordinary, still he can do it as DELEGATE OF THE APOSTOLIC SEE, provided there is a just cause for his sentence. And it is proved by the Council of Trent" (place just cited, in Waterworth's translation).

* "In Auth. de Sanctiss. assignatur ratio, cur legatum relictum certæ personæ ad nubendum, si debeatur si fiat religiosa, Quod vitam profitentur religiosam, scilicet ne puella relinquat statum religiosum ut legatum consequatur. . . . Neque, ait Lessius, præfata lex Justiniani innititur præsumptæ menti testatoris, sed absolute vult favere pietati, ETIAM CONTRA EXPRESSAM TESTATORIS VOLUNTATEM ; ita ut si testator expresserit excludendas esse puellas religionem ingredientes, TALIS DISPOSITIO REJICITUR TANQUAM TURPIS."—LIGUORI, iv. 930.

"The reason assigned by the law of Justinian why a legacy, left to a particular girl in order to marry, should be given to her if she becomes a nun, is lest she may give up her nunship to get the money. And Lessius says this law does not rest on the supposed will of the testator, but *absolutely* means to favour piety (a pious use), even CONTRARY TO THE EXPRESS WILL OF THE TESTATOR. So that if the testator had said expressly that girls going into religion were to be excluded, SUCH A DISPOSITION IS REJECTED AS SHAMEFUL."

CHAPTER X.

ROME, THE GREAT INCORPORATED ENEMY OF MAN.

IN Polybius's time, the greatest distinction between Greek and Roman was their respective reverence for an oath. "Ten adjurations, ten bonds, and ten witnesses to prove them, would not make a Greek keep faith;" while, if a Roman swore in secret, or openly, in his private or public capacity, you might rest in peace.

But æsthetic Greece spread fast, and far and wide, the atmosphere of her corruption; and we know from Cicero that, in his time, Rome rivalled Athens. So, in our own day, and country, and religion, the contagious ruin makes its beginning at the core; and many a noble tree is rotten long before the brightness of its leaf is faded. He who justifies a non-natural use of oaths, or even words, is already a votary of that Liguori whom Epicurus would have spued out of his throat.

I have no wish to join in the general bitterness against Tractarians. It seems to me that many of those who sneer at their mummary and mediævalism, take a strangely inconsistent liberty.

" Quis stolatum,
Permittit meretricibus pudorem?"

Who fathers the new Houses of Parliament, that vast pile of histrionic architecture? Whose fault it was not built of paste-board, with the heaps of rags upon the spot? To be in earnest in religious error merits a certain regard. But here was no fanaticism to excuse the folly. Tractarianism, moreover, is not *all* folly; and perhaps, as large a share of blame lies on the heads of those who led Tractarians, as their predecessors drove the Wesleys, to seek abroad,—what was mocked in palaces episcopal at home,—sympathy in enthusiastic though ostensive piety, in love of the poor, and in self-sacrifice.

As for their system, it is impossible for me to respect it, even as I do Popery. It is neither symbolical nor real. And there is nothing *called* the drama, legitimate or illegitimate, that I would not prefer, even in a church, to histrionic worship. I think it mistaken and inexcusable to lure even savages in this way. But there is a deeper root of evil; and the sensuous admirers of lovely forms of charity, and of mediæval developments of high imaginative devotion, would do well to look

thoughtfully at what lies beneath, and remember that, in the Church where they are tempted to seek them, in the Church which flings ANATHEMA on all who deny it to be the ONLY ONE, Truth, the link which binds man to his fellow-man, is repudiated;—and this, solemnly, deliberately, authoritatively, irrevocably,—not by a civil tribunal interpreting its disputed though written laws, not by a Court that any man can pretend incompetent, but—*by that Church itself*, influenced or overruled by no extrinsic power, pronouncing, *ex cathedra*, the judgment of twenty Sacred Congregations of Cardinals, through the lips of Christ's pretended Vicar upon earth. RATIO SCANDALI, some worldly reason is the only ultimate reason why any mere Papist should not lie and swear false oaths in England as devoutly as rob or murder in the Abruzzi.*

True faith looks beyond this earth for its rule of thought and action, and bids every individual soul wait till the great day for its final reckoning. Its false sister makes man the legislator† and the judge‡ even in *foro conscientie*, and throws off all personal responsibility, all giving of account, each one of himself, to Him that is to judge the quick and dead.§ It lives in the corrupt breath of man's mouth, and is more

* See note *, p. 99; and notes on pp. 99, and 77, 78.

† “*Communis sententia, cui nos subscribimus, est, quod licet Romanus Pontifex, quatenus particularis persona, sive doctor privatus, possit errare (sicut etiam est fallibilis in questionibus meri facti, quæ ex hominum testimoniis præcipue pendent); cum tamen Papa loquitur tanquam DOCTOR UNIVERSALIS definiens ex cathedra, nempe ex potestate suprema, tradita Petro, docendi Ecclesiam, tunc dicimus ipsum in controversiis fidei et morum decernendis, OMNINO INFALLIBILEM esse. Hanc sententiam, Divus Thomas (Aquinas), Cardinalis Turrecremata, Sotus, Cajetanus, Alex. de Hales, S. Bonaventura, B. Augustinus Triumphus, Nic. de Lyra, S. Franciscus Salesius, Spondanus, Thomassinus, Ludovicus, Basil, Duallius, alique innumeri, ET COMMUNITER RELIQUI THEOLOGI OMNES.*”—LIGUORI, i. 110.

“The common opinion, which we subscribe to, is, that though the Roman Pontiff, as an individual person, or private doctor, may err (as also in matters of mere fact), nevertheless, when he speaks as POPE, then he is wholly INFALLIBLE in faith and morals.”

‡ “If any one saith that the sacramental absolution of the priest is not a judicial act, but a bare ministry of pronouncing and declaring sins to be forgiven to him who confesses; provided only that he believes himself to be absolved, or even though the priest absolve not in earnest but in joke; or saith that the confession of the penitent is not required, in order that the priest may be able to absolve him; let him be ANATHEMA.”—*Con. Trid.* xiv. can. ix.

§ “*Qui perficere in via Dei cupiunt, submittant se confessorio docto, CUI OBEDIANT UT DEO. Qui ita operatur, FIT SECURUS A REDDENDA RATIONE cunctarum actionum suarum. Dicebat item (S. Philippus Neri) fidem præstandam esse confessorio, QUIA DOMINUS EUM ERRARE NON PERMITTET.*” “Saint” Philip Neri, quoted by Liguori as *egregia sapientis auctoritas*.—LIGUORI, i. 12.

“Let those who desire to make progression in the way of God, give themselves up to a learned confessor, AND OBEY HIM AS THEY WOULD DO GOD. HE THAT DOES THIS IS SAFE FROM RENDERING THE ACCOUNT OF ALL HIS ACTIONS. Let there be faith in the confessor, for THE LORD WILL NOT ALLOW HIM TO GO WRONG.”

worthless and hateful than any so-called laws of chivalry or honour.

Read Busembaum,—canonized as a Theologian with Liguori,—who teaches that an OATH solemnly uttered by the lips, but without the inward intention of swearing, creates no obligation.* Read the “never-to-be-censured,” the “safe” and infallible Liguori, who brings a score of great divines to prove, that *probability* is all that is required for what you SWEAR is *true*, in oaths declaratory or promissory; † that a witness interrogated upon oath by incompetent authority (the Arches’ Court, ‡ for instance), may SWEAR just what he pleases: that, § no matter how competent the Court may be, if a crime be secret, the witness is BOUND TO SWEAR it false though he knows it true; || that a man who has paid back borrowed money may SWEAR he never had received it; that a man, whose marriage-contract is got rid of, may SWEAR he never was betrothed; ¶ that an adulteress, who

* “*Qui exterius tantum juravit, sine animo jurandi, non obligatur, nisi, forte, RATIONE SCANDALI, cum non juraverit, sed luserit.*”—MEDULLA THEOL. MOR. HER. BUSEMBAUM, *juxta editionem ultimam SACRE CONGREGATIONIS DE PROPAGANDA FIDE.* Tornaci, 1848.

“He that swears only outwardly, without meaning to swear, is under no obligation, except it be, perhaps, FROM FEAR OF SCANDAL, for his oath was no oath, only a mockery.”

† “*Sanchez, &c. &c., expressius aiunt, sufficere in juramento, sive assertorio, sive promissorio, probabilitatem veritatis assertæ vel impletionis exequendæ rei promissæ, modo, intelligendum, non habeatur ratio probabilis in oppositum.*”—LIGUORI, iv. 148.

“Sanchez, with Valdez and Suarez, and the Spanish Carmelite doctors, and Palladius, Lessius, Bona, Azorius, and divines commonly, expressly say, that in an oath, either declaratory or promissory, a probability of the truth of what is asserted, or of the fulfilment of what is promised, is sufficient.”

‡ “If any one saith that matrimonial cases do not belong to ecclesiastical (Roman) judges, let him be ANATHEMA.”—*Con. Trident.* Sess. xxiv. can. xii.

“*Reus aut testis, a iudice non legitime interrogatus, potest JURARE, se nescire crimen, quod revera scit, subintelligendo, nescire crimen, de quo legitime possit inquiri, vel nescire ad deponendum. Ita Cajetanus, Sporer, Azorius, Roncaglia, Sanchez, cum Navarro, Tolet, Valdez,*” &c.—LIGUORI, iv. 154.

“A defendant or a witness, not legitimately interrogated by a judge, may swear that he knows nothing of the accusation, though in truth he does know, meaning underneath that he knows nothing of it in a way the judge has a right to ask him.”

§ See note *, p. 89.

|| “*Si crimen fuerit omnino occultum; tunc enim potest IMO TENETUR TESTIS dicere (cum juramento) reum non commisisse.*”—*Ibid.* iv. 154.

¶ “*Qui mutuum accepit, sed postea satisfecit, potest negare se accepisse mutuum, subintelligens ita ut debeat solvere. . . . Pariter, qui inita sponsalia inivit.*”—*Ibid.* iv. 159.

“One who has borrowed money, but has subsequently paid it, may deny that he ever borrowed it, meaning underneath, so as to be obliged to pay. So one whose espousals are void.”

“*Pariter, qui matrimonium promisit, sed inde non teneatur ad illud, potest negare promissionem, scilicet, ut ex illa teneatur.*” And for this are cited the Salmanticenses, Sporer, Suarez, Layman, Sanchez, Covarruvias, Navarre, Azorius, and others.—*Ibid.* iv. 159.

“He who has promised marriage, if he is not bound to keep his promise, may deny it.”

has confessed her sin, may SOLEMNLY CALL GOD TO WITNESS she is innocent;* that traders may SWEAR they have paid a higher price than they have done for what they offer you for sale;† that any man may SWEAR anything, provided in a whisper he secretly subjoin some true circumstance;‡ and finally, that every oath made by a sincere Romanist, is made with mental reservation in favour of all the prelatical or papal pretensions of his Church, SALVO JURE SUPERIORUM.§ Read these lessons, which no man in the Church of Rome dares call in question, or may be refused absolution for practising, and then think what any zealous 'faithful,' what any priest, what any bishop, archbishop, or cardinal, can mean by SWEARING before the highest or the lowest Court in England? What! but to persuade belief of just that which it is expedient for his Church should be believed!

* "*Adultera, si adulterium sacramentaliter confessa sit, potest respondere, Innocens sum ab hoc crimine, quia per confessionem est jam ablutum. Ita Cardenas, qui tamen hic advertit, quod nequeat id affirmare cum juramento, quia ad asserendum aliquid, sufficit probabilitas facti, sed ad jurandum requiritur certitudo. Sed, respondetur, quod ad jurandum sufficiat certitudo moralis. Imo si crimen est vere occultum, probabiliter cum Bus. et aliis potest mulier negare cum juramento, et dicere, Non commisi; eodem modo quo reus potest dicere judici, non legitime interroganti, Crimen non commisi, intelligendo se non commisisse ita ut teneatur ei manifestare.*"—LIGUORI, iv. 162.

"A woman who has confessed her adultery to a priest may answer, *I am innocent of the crime*, because it has been taken away by the sacrament. Cardenas says, that she cannot affirm it with an oath, because, in an oath, certainty is required; but we answer that moral certainty is sufficient; and Busembaum, Lessius, Soto, Sanchez, Sayr, and Arago, say, that she may deny it altogether with an oath, saying, *I have not done it*, meaning so as to be bound to tell it."

† "*Quær. An mercatores possint jurare mercem carius ipsis constare, intelligendo cum alia mercede? Affirmant aliqui, sed merito negant Salmanticenses. Probabiliter tamen posse ait Croix cum Gobato. Quando tales non intelligunt de mero pretio rei, sed computant in eo expensas pro vectura, pro apotheca,*" &c.—*Ibid.* iv. 164.

"It is asked, if traders may swear that the wares cost them dearer, meaning along with some other wares? Some affirm they may; but the Spanish Carmelites justly deny it. Still Croix says they probably may."

‡ "*Quær. An liceat jurare aliquid falsum, addendo, tamen, submissa voce, circumstantiam veram? Affirmant Hurtado et Prado, qui dicunt ut locutio sit vera, sufficiat, ut exterius concordet conceptui mentis, sive nutibus, sive voce submissa explicetur, et per accidens sit, ut alter non audiat. At melius Salmanticenses, id admittunt si tamen aliquo modo possit ab altero percipi illa submissa prolatio, licet ejus sensus non percipiatur. Secus si omnino alterum lateat.*"—*Ibid.* iv. 168.

"It is asked, Is it lawful to swear anything false, adding in a low voice a true circumstance? Hurtado and Prado say that it is, for, in order that what is said to be true, it is enough that it outwardly agree with the conceit in the mind, whether it be expressed by nods or whispers, and it be *per accidens* that the other does not hear it. The Salmanticenses explain it better, allowing it, provided in any way the whisper could be heard by the other, though the meaning of it could not be detected."

§ "*In omni autem juramento promissorio fictione juris, tacite subintelliguntur sequentes conditiones, II. SALVO JURE SUPERIORUM.*"—*Ibid.* iv. 180.

"In every promissory oath, by a fiction of law, there is tacitly understood the condition, *Saving the rights of my superiors.*"

Who, amongst other "mounts and marvels," swore before the House of Lords that the spiritual politics of Hildebrand were mocked at or forgotten in the Church of Rome?

Who, but a Papal Bishop, that on his knees, at each returning anniversary of that "St. Gregory's" death, recited his belief that God had wrought a miracle expressly to show men that "the Saint's" system of Papal government was INSPIRED BY THE HOLY GHOST!*

Who in the public streets of Rome, upon the first news of the last French Revolution, 1848, protested before God his trust that England's hour was struck, that, by France and Ireland united, she would now be crushed?

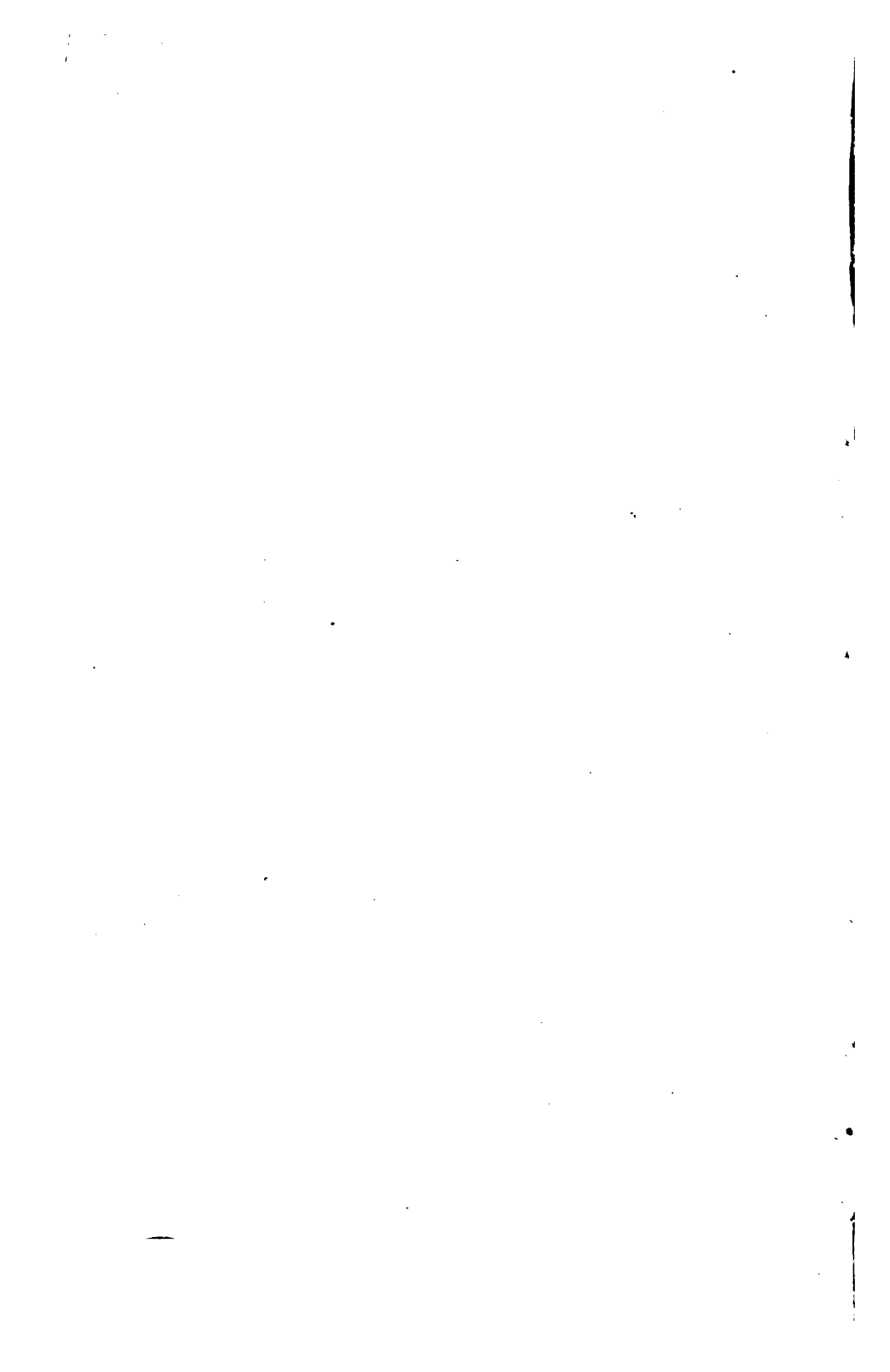
Who, but a Papal Archbishop, that now subscribes fervent addresses of mock loyalty and devotion to his too gracious MISTRESS!†

When the foul religion of old Rome had corrupted utterly her personal and social morals, it still cherished love of kindred and love of country. But Papal Rome attacks every human relationship. It makes war, without quarter, against every natural authority, civil and domestic, and is as anti-national as anti-social. Her great "tribunal," the Confessional, is a shambles, where men's souls are set up for sale, as well as slaughtered.

* "*Dum missarum solemnia perageret, visa est viris piis columba e cælo delapsa, humero ejus dextero insidens, alis extensis caput ejus velare. Quo significatum est, SPIRITUS SANCTI AFFLATU, non humanæ prudentiæ, rationibus, ipsum duci in Ecclesiæ regimine.*"—BREVARIUM ROMANUM, Romæ, 1843.

"Whilst he (Hildebrand) was celebrating mass, a dove was seen by pious men to descend from heaven, and, by taking its seat upon his right shoulder, veil his head with her spread wings; which was to show us, that in his government of Christendom (the Church—the baptized) he was directed, not by reasons of human wisdom, but by the INSPIRATION OF THE HOLY GHOST." *May 25, Feast of St. Gregory VII.* To recite the Breviary, or daily service of the Church of Rome, is not, like the Celibacy of the Priests, a piece of local discipline, but is of universal obligation.

† More than one noble English Peer, friendly to the existing Government (Lord John Russell's), has evidence of the fact.



APPENDIX.

WISEMAN VERSUS *PASCAL THE YOUNGER*.

A REPLY

TO

The Church of Rome's Defence

AGAINST

"CASES OF CONSCIENCE."

BY

PASCAL THE YOUNGER.

" . . . tu vedrai le genti dolorose
Ch' hanno perduto IL BEN DELLO INTELLETO."

" Here thou shalt see the wretched folk who've lost
THE SPIRIT OF UNDERSTANDING !"—*Hell*, Canto III.

ADVERTISEMENT TO THE APPENDIX.

It is a principle of natural justice and of English law, that, however clear may seem to be the proof, however enormous the character of a charge, final judgment should not be passed before the accused has been fully heard in his own defence ; and that, whatever may be suggested to exonerate him from the culpability, or calculated to extenuate the malice of the crime, should be duly listened to and duly weighed. Pascal the Younger has, therefore, thought it only right that this great culprit, the Church of Rome, God's enemy and man's, as in his conscience he does believe, should be thus fairly dealt with, and that her authorized representative and advocate should be heard in full in his own words, and as far as his own choice of type and punctuation can make it so, with his own accent and emphasis ; and Pascal the Younger has desired that, with permission of the Publisher, the whole of the article in the "Dublin Review" may be reprinted along with his Reply.

The occasion of this Advertisement, as the first which offers itself, may be taken advantage of to make amends and an apology for an injustice, not altogether innocently, though, as will readily be believed, most unintentionally, done to the Right Honourable the Member of Parliament for the University of Oxford, in the letter addressed to him by Pascal the Younger.

That letter supposes Mr. Gladstone to have desired to extenuate the responsibility of the Church of Rome in regard to the atrocities of the King of Naples.

Pascal the Younger will not deny that he still thinks the construction which he put on Mr. Gladstone's words, in his "Two Letters to the Earl of Aberdeen," was not unnatural ; but he reproaches himself for having overlooked the equally natural, the

more charitable, and, as it turns out, the just meaning of those words. Pascal the Younger has it from one who knows Mr. Gladstone well, and is as loyal a member of the Church of England and as honourable a gentleman as any living, that there was no intention whatever on the part of Mr. Gladstone to do anything more than extenuate as far as possible individual living men personally, leaving wholly untouched the question how far the Church of Rome might be responsible in the matter, and, of course, whether those individuals were or were not instruments of wickedness, "fitter for hell than earth," were or were not *ex officio* accomplices in the plot of "fraud, falsehood, injustice, and impiety," now carrying on so actively everywhere, and with such relentless cruelty at Naples and at Rome.

Pascal the Younger honours Mr. Gladstone for what he left undone, in a matter which he had not examined, as well as for what he did, in a matter which he had. It was worthy of his generous nature, who, when "he beheld the tears of such as were oppressed, and they had no comforter, and on the side of the oppressors there was power, but they had no comforter," became their defender simply "as a MAN," in the name of GOD, their and our common FATHER.

October 18th, 1851.

PUBLISHER'S ADVERTISEMENT TO THE APPENDIX.

THE Publishers of the "Dublin Review" have declined to give permission to copy the article in answer to "Cases of Conscience;" but the Publisher of this Pamphlet has not thought proper to alter the "Advertisement" of the Author.

215 Regent Street, October 29, 1851.

ROME'S DEFENCE, &c.

IN the Vth Article of the October number of the gravest official periodical of the Church of Rome in Europe, there is a charge of "LIES, PALPABLE AND ENORMOUS LIES, oft repeated and as oft exposed, and again, for the hundredth time, uttered by grave dignitaries in Church and State ; by bishops, deans, archdeacons, canons, rectors, curates, members of parliament, mayors, aldermen, sheriffs, magistrates ;" a charge of "LIES, PALPABLE AND ENORMOUS, flung around WITH THE AUTHORITY OF EVERY NAME WHICH CAN AFFORD THEM SANCTION," meaning, of course, especially hers whose is the highest, Our Sovereign Lady, QUEEN VICTORIA'S. (P. 140.) Such a charge, made, though it be, by the authoritative mouth-piece of the Romish Church and the pretended expounder of the faith and feelings of millions of the Queen's subjects, is not one for any uncowed man to answer ; and it is with an instinctive feeling "dedecori esse," that, for the sake of those whom the "Dublin Review" is destined to delude, I accept the task of making a Reply to so much of the Article as is a Defence against an individual pamphlet. But, at least, I trust the Roman Catholic laity, noble and gentle, to whom, with respectful frankness, I commend these few pages, will not think it derogatory for me, under what they will see to be the circumstances of the case, to do the duty of a Special Constable, to bring to light this plotter against humanity, "*quidquid humani ab illo alienum !*" and, with a sort of Lacedæmonian justice, hold him up to his co-religionists—especially the young—as a warning of the hideousness and folly of his sin.

I once—it was in 1848—heard two of the most honourable, though most zealous, of Roman Catholic noblemen in England, declare that they did not allow the "Tablet" newspaper to come into their houses. The profligate organ of their own bishops was forbidden in the servants' hall as well as in the drawing-room. I do not know if the "Dublin Review" is placed by these noble lords in the same category with the "Tablet," but I sincerely trust so. Consistency is well sacrificed for the sake of high personal integrity and an inextinguishable natural love of truth.

Without partaking of the devout Count de Maistre's admiration

for the shedders of human blood, or the Jesuit Apologist's consideration for the "majestic weakness" of adultery,* I do confess I share in the vulgar instinct that LIAR is the most infamous of epithets, and that the liar's trade is the most anti-social, the most anti-human of all sins possible. And yet, though amphibology—the word was unknown to the Greeks, and it represents a strictly Romish art in morals—though amphibology, or systematized lying and perjury, is the most hateful characteristic of Papal morality, it is far from being the most frightful characteristic of the Papal clergy. No sin is so frightful as utter unconsciousness of guilt in sin committed. And as the wretched convict, whose labour is appointed in the sewers, comes to live without sense of suffering or disgust in an atmosphere which would almost strike dead a sturdy plough-boy from the fields, so with the degraded nature of too many—more or less, alas of all!—of that wretched priesthood, the most loathsome moral stench comes by degrees to bring no power of offence. The Confessor and his Liguori! It is the parable of the dog and his vomit.

These are the involuntary reflections, made in sorrow and abasement, upon reading over the sad Article before me. Forced against his judgment to notice the little pamphlet of "Cases of Conscience," in consequence of the influence it was exerting upon Roman Catholics of the upper ranks, the Reviewer falsifies brazenly not only the pamphlet but the canonized authorities of his own pretendedly infallible Church itself. Each division of the falsification shall be dealt with, it may be relied on, as briefly as possible.

"This miserable publication," says the Reviewer, "has, at any rate, the advantage, in the eyes of a Catholic, that it carries its refutation in its very title." A few pages farther on, he forgets the fact which he here borrows from his imagination, and, *sua sponte*, gives, from a much more legitimate source, its contradiction: "He happens to *know* that even excellent Catholics have been distressed by it;" and therefore "yields his own judgment," though, in spite of its title, "he has no hope of recovering the ground to which its influence has probably extended." (P. 131.) "Its title," continues the Reviewer, "is, in fact, a faithful representation of its argument, . . . is from beginning to end a fallacy, the common fallacy of *all* writers who have *attempted* to implicate in the charge of laxity the Moral Theology of the great Jesuit school," with "a LIE PRIMARY running through it;" but "of which," this lie primary, be it remarked, he confesses "even Catholics themselves, especially those of the Gallican opinions, have not been always careful to keep themselves clear." (P. 122.) The naughty Catholics, especially the *non*-Gallicans!

* "Ses majestueuses faiblesses!" Louis XIV.'s, "ne sachant jamais résister aux séductions de l'amour."—CRETINEAU-JOLY, iv. 5.

But the title of Pascal the Younger's pamphlet is important. "It appears to be taken for granted by these objectors, that 'Cases of Conscience,' and 'Lessons of Morality,' are one and the same thing." So, to make appear what *he says* appears, the Reviewer just changes the title. In the pamphlet it stands thus, "Cases of Conscience; or, Lessons in Morals: for the use of the Laity." The colon after "Morals" is an error of the press, which, however, is corrected on the first page of the text. The Reviewer thinks it will answer his end better to make the title stand thus, 'Cases of Conscience, or Lessons of Morality. For the use,' &c. Now the title really meant to say, that Cases of Conscience, of Liguori's own prompting to the Clergy, were illustrated, as Lessons in Morals, or Warnings, to the Laity. The pamphlet and its object might have been misrepresented, with the title as it was, almost, perhaps quite, as well. To change it was a lie, *LIE I.*,—a very, very little one indeed, as Lord Brougham's poor girl said of her baby-sin, but still undeniable,—a lie too, it seems to me, of supererogation.

But it is such a temptation!

I know it, I know it; God forgive thee, thou poor be-devilled priest! Alas, it was not thy fault to be born a Papist and brought up in amphibology! But thy indulgence is damnable. Acquaint thyself with God and His Word instead of Liguori and his Master, and thou shalt be at peace. Love, love, love thy fellow-man—and woman too, in an honest way,—and thou shalt be delivered from amphibology, and save thy soul into the bargain.

The Reviewer goes on: "They," the objectors, Ultra-montane and Gallican, as well as Protestant, "they confound the Moral *Theology* of the Church, which is altogether remedial of sin already committed, with her Moral *Teaching*, which is directed to the formation of character."

Moral Theology, "altogether remedial of sin already committed!" Strictly clinical practice! Let no man, who has not at least a good "venial" to take with him, present himself at this door of Liguori's shop of morality.* If he can bring with him a "Mortal"—no such easy matter, by the by—all the better, and all the more welcome he, at, we will suppose, the north entrance. There shall a "penitent," in strict confidence and under the "seal" of confession, find how "great a part of Moral Theology consists in

* A "venial" is a sin which requires no absolution, nor, for itself in particular, any compunction (see note * in "Cases of Conscience," p. 88), and, according to the Council of Trent (s. xiv. c. 5), needs not to be mentioned in confession. A "mortal" is one which must be confessed, in order for life to be restored to the soul, which it had slain, by sacramental absolution. When, however, so many paters and aves have been done for it, after absolution, it is considered as forgotten, or as never having happened, and may be denied, even in future "sacraments" of confession, without lessening the value of the confession ("Cases of Conscience," *ut supra*). To eat meat on a Friday without a dispensation is as much a mortal sin as wanton murder; so is the being unnecessarily absent from the Mass upon Sunday, the "Assumption," St. Peter's Day, &c. &c.

framing excuses for sinners," in "reductions of sins," in "indulgent hypotheses to account for them." (P. 126.) There shall a Lady Fitzjames, who *has already* robbed her husband, be comforted and encouraged in the exercise of her newly-discovered conjugal rights. There shall Mary, the dairymaid's swelling remorse for *having* robbed her master, be reduced in a twinkling to a gently-rising self-complacency at her own practical accordance with holy Church's theory of theft. There shall the honourable member for Ballinadrum be strengthened with justificative authority for *having* already shot poor Mat D'Arcey; and the old Earl of Kilmallock's amiable chaplain satisfied of his unimpeachable "regularity" in *having* quieted small Tim Grogan under circumstances, to say the least of them, very peculiar.

But holy Fanny Fenton, who only wished what God wished, and what her parents wished, to marry modest Charles Percival,—how comes her "case" in Moral Theology? Is the thought of matrimony "a sin already committed?" and Frank Furnival, who only wished not to marry the girl he is betrothed to! and George Aikin, who only wished to keep his place! and the dear bishop's hand-kissing little beauty of a nun, who only wished to get hold of Abbé Flotteville's money! and all the shopkeepers who have *not* cheated, but only wished to cheat,—and all the witnesses who have *not* already sworn falsely, and perhaps (like the little lawyer) do not even want to swear falsely! How come all these "cases" into Moral Theology? "Moral Theology is altogether remedial of sin already committed," says the Reviewer. Hear what Liguori's own definition is, and let the Reviewer's be set down as LIE II. Moral Theology, says Liguori, is "*DOCTRINA quæ fere omnis versatur in cognoscenda bonitate vel malitia actuum humanorum sive moralium, unde et Moralís Theologia dicitur.*"* It is a science, "almost the whole object of which is to TEACH you how to know good from bad in human, that is, moral, actions, and hence it is called Moral Theology."

Very true, says the Reviewer, "A healthy man indeed *may* go to a doctor for *direction*," (*May!* thou sinner, the most robust Romanist *must*, says Dr. Wiseman, even if he be the Pope: and not only *must* "he go for direction" to his spiritual doctor, but he must *submit himself to it*, or be anathema out of hand†), "a healthy man may indeed go to a doctor for direction, but this is a distinct and special department of a physician's duty. Medical treatises are but *incidentally* concerned with; their *object* is to suggest methods, not for the preservation of health, but for the alleviation of disease,"

* Medulla Theol. Mor. H. Busembaum, Soc. Jes. a S. Alp. M. de Liguori probata, p. 3.

† "IN THE CATHOLIC CHURCH NO ONE IS EVER ALLOWED TO TRUST HIMSELF IN SPIRITUAL MATTERS. THE SOVEREIGN PONTIFF IS OBLIGED TO SUBMIT HIMSELF TO THE DIRECTION OF ANOTHER IN WHATEVER CONCERNS HIS OWN SOUL." N. WISEMAN: *Preface to "Exercises of S. Ignatius Loyola."*

(opiates, emollients, &c.) "It is, *just* the same in the case of our Moral Theology, the end of which is the restoration of the penitent from the state of sin" (*i. e.* "remorse," pain,) "into which he had *unhappily* fallen, to the state of grace" (pain alleviated) "which he has forfeited. The confessor, like the physician, is bound by the obligations of his office to get his patient out of *trouble* as well as he can; and treatises of Moral Theology are his guides as to the most approved method of doing his work."—P. 123. A confessor may "at times be a counsellor of the sound," but only "in the way of a digression. . . St. Alphonso has his practical instructions for *directors* of souls; in a form quite distinct from his *Moral Theology*: they belong, in fact, to a different branch of the science—called the *Ascetic*." And at least only "the circumstances of disease are rightly called 'cases.'" (Ibid.)

Listen, again, to Liguori the infallible himself: "Noto nomine Casus Conscientiæ appello varias species actuum de quibus in foro conscientiæ iudex sacerdos sententiam dicat oportet, atque vel ut honesta approbet, vel ut turpis condemnet."* "I call by the well-known name, Cases of Conscience, various sorts (single instances) of actions, about which, in the Court of Conscience,"—*not* in the confessional!—"a priest,"—*not* the confessor!—"as judge," *not* as physician!—"has to pronounce an opinion, and sanction as virtuous, or condemn as the reverse." Yet, with all this under his eyes, the Reviewer, in comic indignation, exclaims, "It is as ridiculous to mix up the two lines of study (Moral Teaching and Moral Theology) as it would be to confound a book of culinary recipes with one of medical prescriptions. We are *serious* when we say that if a gentleman in a good state of health were to propose sustaining himself upon beef-tea and barley-water instead of roast mutton and port wine, he would not make a greater *mistake* than would the Catholic,"—lay or cleric,—"who should seek for spiritual direction in the pages of Busembaum, or any other work of the kind." (Ibid.)

As "beef-tea and barley-water" to "roast beef and port wine," so is Moral Theology to Moral Teaching, or "ascetics." "Beef-tea and barley-water," or morals for the diseased dinner, "roast mutton and port wine," or "ascetics," for the healthy good-liver.

"To dwell a moment longer upon this same comparison. The great principle upon which the spiritual, like the bodily physician has to shape his course, is that of *accommodation to circumstances*. He has his particular patient to prescribe for, and he will prescribe accordingly: but that patient has this in common with *all* patients, that he requires a cautious as well as a gentle and considerate treatment. Besides his specific symptoms, he has the characteristic of *all* sick people as such, that he is delicate and sensitive. . . .

* Medulla Theol. Mor. H. Busembaum, p. 2, *ut supra*.

His object, *above all*, must be that of hindering despondency; . . . he will make the best even of serious disease. . . . A pretty kind of doctor would he be who should go about frightening his patients! . . . Is it for him to exaggerate, or even to exhibit in formal shape, the sin which, as it is, appals them by its hideous appearance? Does not human kindness, as well as sacerdotal duty, suggest to a confessor the course of gentleness and moderation? . . . It is one thing to warn from mortal sin as a danger, quite another to deal with it as a fact; and it would be just as unchristian to use in the *confessional* the language of the *pulpit*, as to tell men whom we wish to maintain in innocence of all the *excuses* which might be made for them if unhappily they should fall into sin. It may be said that *a sin is as much a sin at one time as another*, and that the course we are now advocating is favourable to hypocrisy and falsehood. But how different is the fact! the preacher, or spiritual director, speaks of sin in the abstract. . . The confessor deals with sin as a fact. . . . Hence it is that so great a part of Moral Theology consists in *framing excuses for sinners*, . . . the possibility of *reducing the sin* to some less aggravated class of transgressions, or of accounting for it upon some *indulgent hypothesis*, . . . the adoption of some moderate opinion of a divine of weight, *upon which the confessor*, desiring to be lenient, *might safely act*."—Pp. 124–126.

Now will any one who has read "Cases of Conscience" pretend that Pascal the Younger has ignored the distinction, which has really been got up in the Church of Rome, between *direction* and *confession*? Compare Dr. Kilmore dealing with Father Kilmany, or the French functionary dealing with Miss Foody, and Father O'Flannigan dealing with Mister Roe. Was it not "roast mutton and port wine" for Kilmany and Miss Foody, "beef-tea and barley-water" for Mister Roe? Nay, would not any one be almost tempted to think that the Reviewer had really drawn his picture of a model-confessor from Father O'Flannigan in his dealings with Mister Roe? The case is one that certainly never would have been imagined by Pascal the Younger,—one of Liguori's own—that of a "delicate and sensitive" priest, seized with a superfluous and unfounded scruple about celebrating the holy communion on the Sunday after he had been "unhappy" enough to seduce one of his flock and then strangle her husband. Did Father O'Flannigan "go about frightening his patient?" Did he not "accommodate himself to circumstances?" Was he not "gentle and considerate," and, with "human kindness" and "sacerdotal duty" delightfully combined, did he not "excuse the sinners" and "reduce the sin?" Had he not, ready for the emergency, the "indulgent hypothesis," which made adultery and murder only "secondary" sins,—sins against "the *merely* neighbourly virtues" (p. 139), of which no "irregularity" could be legitimately consequent? So different as

the case might have been, had his reverend penitent—Oh, horrible imagination!—as junior cleric, while singing the gospel at a mass, worn his stole upon two shoulders instead of one, and thus sinned against a “supernatural” virtue! Then indeed he would have been irregular”*—then indeed he might have been driven from the altar and been left to weep before the porch! But for “merely” adultery and murder! Oh, no! He, the “sensitive and delicate,” whose sin, as it was, had almost driven him into the heresy of thinking himself irregular! who had been set upon and left half-dead, ecclesiastically, by that old *hic-et-ubique* brigand Conscience! he was not “the person for” Father O’Flannigan, “a sinner like himself, to frighten and discourage!” Cheer him up, O’Flannigan; pour into him Liguori; stay him with Sa and Sanchez; and ere thou leave him, fill his purse with current coin of Busembaum as a provision for him on his way.

“O pardon me, thou bleeding form of truth,
That I am meek and gentle with these butchers!”

After rolling this garbage under his tongue for some four or five pages, and making a blasphemous inference that “if our Divine Master was called the Friend of sinners, it is no reproach to his priests to be thought lax and unscrupulous,” the Reviewer (p. 127) lets drop one precious truth, but only as a swine might let drop a pearl, from utter ignorance of its worth. Hear it, Romanist and semi-Romanist laity of England,—“The office of a confessor is entirely passive.” Hear it, thou wretched Romish parish-priest perfunctory, thou reservoir of sin and duct of absolution,—“The office of a confessor is entirely passive.” Let the *confiteor* flow into thine ear, and the *Ego te absolvo* flow out of thy mouth, and eschew “teaching” or “ascetics” for thy sinners as thou wouldst reprobate “roast mutton and port-wine” for “the sick and the sickly.” It is the “director” who is to be the priest in *action*, who is to “teach and form character,” ay and some things else besides character; it is *his* province to deal with “sin in the abstract,” that is, with sin in the future, *paulo post*, for immediate practice, or only *potential* and remotely to be put in execution. The confessor has only to make “reductions” of it, to deal with it “as a fact,” forgive it, and have done. No wonder the Reviewer should grow “serious,” when the distinctions between morals and ascetics, barley-water and port-wine, between the hired common absolver and the hand-bekissed lady-and-gentleman-director, seem for a moment to be forgotten.

But “he (Pascal the Younger) seems to think that our priests have certain hours in the day during which they receive all the loose fish in their parishes, who come to them for instruction as to the most approved manner of committing sin.”

* See “Cases of Conscience,” p. 58, present edition.

Absit! Pascal the Younger thought that priests had, not "certain hours," but the obligation at all hours, to receive, not the "loose fish," but all the fish, in their parishes;—though certainly loose fish, and those of the smaller kind, are all that most parish priests are likely to fall in with! And Pascal the Younger has, over and over again, shown that he did not think that the "fish" went up to their fisher for instructions how to "commit sin," but how to do whatever they wanted *without* sin; how lawfully, meritoriously, supererogatorily, a daughter might deceive her mother, a woman rob her husband, a man tempt his wife, murder his neighbour, swear falsely, &c. &c. For Pascal the Younger had given to the laity, word for word, as laid down by the ex-bishop of Melipotamus, the clear obligation of all Roman Catholic "fish" so to present themselves for direction; which of course implied the correlative obligation on the part of the Popish fishers to welcome them. And Pascal the Younger had the authority of Cardinal de Rohan (to whom, personally, the will of the "Sacred Penitentiary" and of "the Apostolic See" had been communicated) for thinking it the desire of Rome that the work of Liguori should be universally used as the fixed rule, "*certa norma*," in their direction. "*Cum itaque*," says the Cardinal, "*Romæ judicium ejusmodi sit; ut illi plane adhærendum velimus, . . . omnes (his clergy) paterno hortamur affectu ut eam (Liguori moral teaching, *morum doctrinam*) ad praxim deducant.*" He implores them to adopt it unanimously in the guidance of souls, "*in gubernatione animarum*;" and so far from thinking the Morals of Busembaum,—or, what is the same thing, Liguori,—as bad "for a gentleman in a good state of health," as "beef-tea and barley-water," or only fitted for "loose fish," they are the very ponds which Rome desires her fish generally to live and grow in; the "safe pastures" for the flock divinely committed to the bishops, "*ut gregi nobis divinitus commissio innoxia pascua suggeramus.*" Here Wiseman, "*suo nomine gaudens*," would lead the headstrong English, "*ferum pecus.*" Here our gentle shepherds of Downing Street and Westminster lead, by Maynooth's winding paths,

("Dic mihi, Damoeta, *cujum pecus? an Melibœi?*")

the happy Irish sheep. What pastures safe and free from danger, if not these!

"*Pascite, ut ante, boves, pueri; submittite tauros;
Nec insueta graves tentabunt pabula fetus,
Nec mala vicini (Saxon) pecoris contagia lædent.*"

In page 131 the Reviewer brings a charge of "errors both of quotation and translation simply disgraceful," and he establishes it right Liguorically. His first example of false quotation, which we must call—pardon me, thou wretched priest! though I fear the

word pains thee far less than it does the writer—*LIE III.*, is the “case” of the dairy-maid; and, strange to say, no fault is found either with quotation or translation in it. After making an application of *LIE II.* to this particular “case,” the Reviewer goes on,—“The master, in the case supposed by the saint, is guilty of a direct fraud in withholding from his servant her *due*; and hence the servant has as much right to the difference between the wages agreed upon and those actually paid as to the same amount if she had been robbed of it; . . . or to her own watch, which her master might happen to have purloined.”

Wages agreed upon! Will it be believed, not only, 1stly, that neither Pascal the Younger nor Liguori stated the wages to have been agreed upon; not only, 2dly, that it is not necessary in order to legalize the theft that they should have been agreed upon; but that, 3dly, in the paragraph next before the one quoted by Pascal the Younger, Liguori expressly supposes the wages *not* to have been agreed on; and, 4thly, that the having agreed upon the wages to be received, is not a bar to the servant's justifiably “compensating himself,” or stealing *beyond* the amount agreed upon? For what Pascal the Younger does *not* say, we must refer the reader to the pamphlet itself; but we will give here a little more than has before been given of what Liguori does say.

“It is asked, whether a servant, serving without any wages agreed upon, may steal secretly just wages, at least the lowest (usual)? Distinguish; if the master usually pays for work of the kind, *he may*.” “*Quære, an famulus, nulla statuta mercede inseruiens, possit justum stipendium (saltem infimum) petere vel occulte surripere?* Distingue; si dominus hujuscemodi famulorum operas conducere solebat *affirma*.”—*LIGUORI*, iv. 348. “So also for services of courtesy (obsequiousnesses), which they are not bound to render (provided, indeed, they did not pay them gratis and out of generosity, but with the intention of remuneration), Navarre and Lessius teach,” mark the word *teach*, “that servants may take compensation out of their master's money for themselves, if it cannot be got otherwise.” “*Similiter pro obsequiis, ad quæ non tenebantur, præstitis (siquidem illa non gratis, et liberaliter, sed animo mercedis exhibuerunt) licere ex rebus domini accipere (how much more gentlemanly the Spaniard's expression than Liguori's coarse occulte surripere!)* compensationem, quæ aliter obtineri non possit, docet Nav. cum Less.”—*LIGUORI*, iv. 349, 3. And there is not the slightest hint that Liguori is not entirely of the same opinion; though his disagreeing ever so much with an author quoted by him would not one whit lessen that author's “probability.”

Ah! but, exclaims the Reviewer, in the plaintive voice of injured innocence, “the case supposed by Pascal the Younger is not that justified by St. Alphonso, but that *condemned* by Innocent XI. in the following proposition:—‘Famuli ac famulæ domesticæ pos-

sunt occulte heris suis subripere ad compensandam operam suam quam *majorem judicant salario* quod recipiunt.” (Men-servants and maid-servants may secretly steal from their masters to make compensation for their labour if they judge it greater than their salary.) Hear him.—(P. 133.)

“It will be answered by Englishmen, that this allowance of secret compensation is *dangerous*. But here comes the old difference between *teaching* and deciding. St. Alphonso is determining the *law*, not writing a *sermon*. Now, on what count can this servant be tried at the bar of conscience but that of injustice; and how can she be condemned for that which is, in fact, *the rectification of an act of injustice*? That such a mode of compensation is *undesirable*, and *not to be advised*, St. Alphonso shows by the limitations with which he guards his *doctrine*. The case supposed by Pascal the Younger is not that justified by St. Alphonso, but that condemned by Innocent XI. in the following proposition: ‘*Famuli . . . majorem judicant salario quod recipiunt.*’” (The italics are the Reviewer’s, who appears to point out that the proposition was condemned because it made the servants the judges in their own case. By and by we shall see what Liguori says about that.) “It is *just* the way with these popular speakers, and even writers (whose condemnation will be greater), to overlook the *minute* distinctions which separate innocence from guilt. But it is for him who administers justice with mercy to weigh and act upon them.”

Oh, Pascal the Younger! Pascal the Younger! It is proved at last that thou art little better than a false knave; and it will go near to be thought so shortly. Into the dock with thee, Pascal the Younger, by the side of Amphibologos! And now, how answerest thou for thyself?

Ay, Innocent XI. is one of the popes whom Ganganelli has immortalized in his great bull, “*Dominus ac Redemptor*,” as having in vain struggled against the mastery of the Jesuits; and his condemnations of particular texts for the teaching of iniquity are well warder, well worded. But not fifty Hobbsees will pick you a Bramah lock with half the skill with which Liguori will deliver you from any restraint upon “ascetics” anticipatory, or any compunction for morals retrospective. Listen to the “blessed” Neapolitan, to this “friend of sinners” orthodox!

☞ “TAKE NOTICE, the Salamanca doctors,” those dear dis-calced ascetics, “and others, speaking of this condemned proposition, *Famuli, &c.*, say, I., that if a servant without any necessity, of his own accord, agrees with a master for lower wages, he cannot compensate himself afterward; *but he may do so*, if, out of necessity, to lighten his hard lot, he agree for wages notably less than just. The reason is that the papal decrees are not understood to bind a servant contrary to justice.” “NOTA HIC, Salman. cum aliis, loquentes de hac propositione, *Famuli, &c.*, dicunt, I. quod si

famulus sine necessitate libere conveniat cum domino de stipendio inferiori, postea nihil poterit sibi compensare; secus, si ex necessitate, ad levandam nimirum suam miseriam, conveniat de salario notabiliter minori iusto. Ratio, quia decreta pontificia non intelligunt obligare famulum contra justitiam."

☞ "TAKE NOTICE," says the "Blessed," "the Salamanca doctors say, II., that if a servant, *of his own choice*, does more than he is *bound* to do, he may not steal" (the frankness of Liguori's phraseology,—he gives the monks' ideas in his own words,—is at least charming) "but *he may* (steal) if he does (more than he is bound to do) from the express or *implied* wish of his master; for then the rule, Every labourer is worthy of his hire, is to be followed." "And," adds the "Saint," triumphantly, "Molina, Soto, Villalobos, Navarre, Diana, Fagundez, Bassæus, and even also Corella, with Filguera, Torrecilla, Lustra, and Hozes, hold the same opinion; and Croix himself," think of that, "Croix himself consents to it." "NOTA, dicunt, II. Sal. quod si famulus ex electione propria augeat operas debitas, nihil potest surripere, quia tunc censetur operam suam condonare ad conciliandam sibi domini gratiam, *secus* autem, si ex voluntate domini expressa vel tacita, quia tunc servanda est regula illa, nempe, quod quivis operarius dignus est mercede sua. Ita SALM. cum MOL. SOT. VILL. NAV. DIAN. FAG. BASS. et ita etiam COR. cum FILG. TORR. LUS. et Hoz. Consentitque huic CROIX."

Moreover, the Salamancan Jesuiticals say that "the servants may act upon their own private judgment in compensating their own work; and," adds Liguori, "to tell the truth, this opinion seems to me and other learned moderns to be probable enough, if the servant or other hired person be prudent, &c. &c., and *Innocent XI.'s condemnation does not stand in the way of this*. The condemned proposition aforesaid was justly proscribed, *because* it spoke too generally." "Salm. dicunt famulum posse etiam ex proprio iudicio sibi compensare suam operam, si ipse certe iudicet, se majus stipendium mereri. Quod sane videtur satis probabile mihi et aliis doctis recentioribus, si hic famulus, vel alius mercenarius, sit vir prudens, timoratus, et vere aptus ad recte iudicandum, ac certus sit de justitia compensationis, remoto omni hallucinationis periculo. Sed hæc rarissime evenient. Nec obstat supradicta prop. damnata quæ merito præscripta fuit, quia nimis generaliter loquebatur."—LIGUORI, iv. 522-524.

In fact, according to Romish "ascetics," (not to say morals), as laid down boldly by Liguori, *there is no theft*, where the person robbed is *unreasonably* loth to have his property appropriated by others! To the question, "What is theft?" he answers, "It is the secret and unjust ablation of another man's property when he is *reasonably* unwilling." "Quid est furtum? Resp. Est occulta et injusta rei alienæ ablatio; invito *rationabiliter* domino,"—iv. 518.

This is his definition, and the whole of his definition, of theft. And even then, "being the least of all sins against our neighbour," it is only a "mortal," or worth speaking of in confession,* "if the sum taken is notable, extraordinary," "*est tamen mortale, si quantitas sit notabilis*;" the *tamen* is delightful.

The next "case" selected by the Reviewer, Mrs. Harry Vernon's, he gives up, and declares that the reasons of Liguori, quoted by Pascal the Younger, are "excellent reasons why such a law (that of fasting) should be relaxed." So that here at least, by his own showing, moral *theology* becomes anticipatory *teaching*; not-fasting becomes "ascetics," and break-fasting heartily is moral theology; they are identical. Shall we ever bring amphibology *mise en action*, to identify barley-water with port-wine, think you? That would be "serious."

LIE IV., I must deal with perforce more gently far than it deserves. "He, Pascal the Younger" (in Sir Thomas Thornton's "case"), "charges the Saint's decision with laxity, because it stops short of declaring that a lady who adopts the style of dress common in the high society of England commits mortal sin, *i.e.* puts herself *ipso facto* in the state of damnation;"—*i.e.* just as truly as if she were to eat the wing of a partridge upon a Friday without Dr. Wiseman, or whoever it may be that GOVERNS in her dining-room,—and this too after a protest so solemn as the following against the very misconstruction with which his words have met." (I will give it in English instead of Latin): "When I exercised the office of preacher, I several times," *phuries*, how carefully worded! "exerted myself stoutly to reproach this pernicious usage." Bravo, Liguori! But then he knew, just as well as the Reviewer or the Neapolitan dames whom he was preaching to, that *preaching* is meant to be taken with a good deal of "salt," and that it would be most "*unchristian* to use in the confessional the language of the pulpit!"

I will not allow the Reviewer to drag me deeper into this subject. Already in the "Cases," *sat* if not *superque dixi*. I will only quote one more sentence from the article in the "Dublin," on this subject, to show to Roman Catholic gentlemen the return they get for admitting these priests of Jeroboam to the society of their wives and daughters. "Now upon these subjects (breaches of the great law of purity) St. Alphonso, lax as he is represented, is strict to a degree which renders the inflexible application of his principles *exceedingly* difficult here in England, apt though we be to boast of our superior morality in comparison with Catholic countries." (P. 134.) Thou cap of all the liars living! And yet forgive me, thou wriggling, writhing amphibologist! I grow rabid with thee only in the abstract. I have no hatred of thee, personally, however grossly, concrete. I have no quarrel with any individual

* See "Cases of Conscience," page 42, *note*.

"saint" or sinner, with Liguori or King Ferdinand, Gawthorne or Dr. Wiseman. It is the system, the whole mysterious system of iniquity, that I abhor with all my heart, and all my soul, and all my mind.

LIE V. "Of the practice of those females who dress loosely, without evil intention, and *with the view of pleasing where they are bound in duty to please*, Saint Alphonso says," &c. The Latin of the words in italics is "*quo pulchriores videantur.*"

LIE VI. "'Nullo jure naturali, divino aut humano, *saltem ad mortale obligante*;' this is translated, in the work under review, "no natural law, human or divine, at least *that is obligatory.*" If the Reviewer had looked, as perhaps he should have done, into the second edition of "Cases of Conscience," he would have found the misprint corrected. But, adds the Reviewer in another sentence, "The important words '*ad mortale*' are omitted." If this had indeed been so, if the *quotation* had been "garbled" as well as the translation, and to suit it, the unfairness, the malice would have been manifest. I must ask the reader to use his own eyes (and the publisher shall be desired to keep a copy of the first edition for his benefit), to be persuaded that this is only a piece of what the "Sacred Penitentiary" would call "heroic" amphibology, and may perhaps be counted equal to a small miracle in the contingency of the Reviewer's future canonization.

But the "case" of fat Father O'Flannigan is perhaps the one that seems to be most at heart with the writer. "*Hæret lateri.*" After having once despatched it (p. 129), he returns to it again, as, after resting, for another spell (p. 136). Whether the offence be the charge of fatness, which by a delicate, perhaps an innocent artifice, he effaces altogether; or whether it really be the liberal opinions ascribed to that worthy son of "the Church," may perhaps be a question. But beyond question the vindication of him must be set down as LIE VII.

"Let us," says the Reviewer, "take the following as a specimen of this writer's accuracy. He says, it will be observed, that the opinion of St. Alphonso is 'quite clear' on the side of Lessius, &c. who excuses" (the syntax is the "Dublin's") "a man for taking the life of another who insults his honour, and against Sylvio, who contends that this opinion is 'most rarely' to be carried into practice."

Now it *should have been* observed that Pascal the Younger says no such thing. On the contrary, it is the papistical—not to say "fat"—Father O'Flannigan that says so. And, *let* it be observed, all circumstances considered, his religion, and education, and country, &c., the conclusion is not so unreasonable in an easy-going priest, who was all that Cæsar could have wished Cassius to be. *One* of Liguori's doctors is enough to make an opinion probable; and for a priest to refuse absolution to any one for having practically followed it, is a mortal sin (see Miss Foody's "case"); and

Liguori quotes *fifteen* doctors against *two*, Sylvio and himself; Liguori not venturing to go farther than to say that putting a gentleman to death for an assault is a thing *very rarely* (leaving out Sylvio's "*or never*") to be indulged in by a devout Roman Catholic, though avowing that undeniably he has the right to do so habitually.*

LIE VIII. Phelim MacLaughlin seems to be a personal acquaintance of the Reviewer's, for Pascal the Younger's orthography of his surname is kindly corrected. "Certain authors, it appears," says the Reviewer, "are of opinion, that the rule which allows a man to defend his life by killing an actual aggressor allows him also to defend himself, *by the same means*, against one who is *prepared* to attack him. . . . The author before us appears to quote this as the opinion of St. Alphonso himself."—P. 137.

Certain authors! Cardinal de Lugo, the great Jesuit Cardinal de Lugo, Bannez, Vasquez, the immortal founder of the Molinists, come to be treated as *certain* authors! Ah, but, thou wicked Pascal the Younger! it is not only lawful, but better to lie hid, to be concealed, to be unknown among heretics. "Inter hæreticos non solum licet, sed sæpe melius est latere."† So says the "saint" of safe ponds and pastures. Hide then, de Lugo! Hide, Molina! "plus boni facitis" being unknown, repudiated by the "Dublin" and the GOVERNORS legitimate of these realms as "*certain*" of the lower sort! And then, this holy bargain made, he, the Reviewer, goes on, "Let us then hear the words of the Saint which Pascal the Younger suppresses,"—A famous hand at suppression, this same Pascal the Younger! The Mechlin edition of "the Saint" is in ten volumes only, and he has suppressed more than nine-and-a-half of them!—"Let us then hear the words which Pascal the Younger suppresses, *His non obstantibus*" (that is, notwithstanding, we must suppose these authors to imply a moral certainty of danger to life and nothing short of it) "*censeo*," &c.

Now we need "suppose" nothing. We had better do what the Reviewer professes to invite us to do, "hear the words of the Saint." Though a Papal moralist is not quite so manageable as ancient Proteus, still his own den is the best place to catch him. The whole passage, then, in Liguori runs thus:—

"The question, however, is, if it be lawful to anticipate an aggressor? One opinion denies that it is. And this is the opinion of Sylvio, Navarre, Trullonchius, and others, quoted by the Salamancans: for to anticipate an enemy who is only ready to aggress, would not be a real defence. But a second opinion affirms that it is lawful to anticipate an aggressor. And this is the opinion

* So LESSIUS, with great propriety, particularly objects to this same indulgence on the part of priests and monks, but—on the ground of its extreme unbecomingness—*quia non ita deceat*: more objectionable even, in men of their profession, than snipe-shooting or deer-stalking.

† See "Cases of Conscience," p. 85.

of Lugo, Bannez, Vasquez, Molina, and others. For, say they, in order to kill an aggressor in your own defence there is no need for him to have begun to harm you; it is quite enough if he is ready to do so. Tamburini, however, and Roncaglia and the Salamancans, along with Soto, Azorius, Covarruvias, Diana, and others, reconcile the two opinions, and make this distinction. If a man, from any act, knows that his enemy is determined to attack him, suppose he is morally certain that he has prepared arms for the purpose, or given an order to a servant, then, if he cannot otherwise get out of the way, *he may lawfully anticipate him*: for it would be ridiculous, says Roncaglia, to wish to force a man to wait for the aggression, since he might reasonably fear that he would no longer be able to repel it. But this cannot be said, if he do not certainly know, but *only have a suspicion*, or a *doubtful apprehension*, about an aggression: for it is a wicked thing to take away the life of a neighbour for a violence which is itself doubtful." Then comes the "His non obstantibus," and the poetical "supposition" of the Reviewer. "Notwithstanding all this, I am of opinion—censeo," which, by the way, is translated by the Reviewer, "I decidedly pronounce," and makes LIE IX.—"that, even supposing this distinction, one can *hardly* follow the second opinion in practice."—Why, gentle Liguori? because it is not lawful to "anticipate" him! Nothing of the sort, but!—"on account of the danger which there *may* be in a matter of this sort of doing the thing without" (proper) "care and attention."

"Quæstio tamen est, an liceat prævenire aggressorem: *Prima sententia* negat cum SYL. NAV. TRUL. etc. ap. SAL. Quia prævenire inimicum, solum paratum ad aggrédiendum, non esset vera defensio. *Sec. tamen sententia* affirmat cum LUGO, BAN. VAS. MOL. etc. quia, isti dicunt, ad occidendum invasorem pro sui defensione, non est opus ut alter jam inceperit lædere; sed sufficit, si sit paratus ad lædendum. Attamen TAMB. et RONC. ac SALM. cum SOT. AZOR. COV. DI. et aliis, has sententias conciliant, et distinguunt; si quis ex aliqua actione noverit inimicum esse determinatum ad invadendum, puta, si certo moraliter sciat illum jam ad hoc parasse arma, vel mandatum dedisse servo, *tunc*, si aliter effugere nequit, *licite potest cum prævenire*: alias ridiculum esset (ait RONC.) eum velle cogere ad expectandam aggressionem, quando juste timeret, se non posse amplius eam repellere. Secus vero dicendum, si non certo sciat, sed *tantum suspicionem*, seu *dubium timorem* habeat de invasione; impium enim est ob dubiam violentiam proximum vitam privare. His tamen non obstantibus, censeo, secundam sententiam, hac etiam distinctione supposita, *vix* in praxi aliquem posse sequi, propter hallucinationis*periculum quod in hujusmodi re adesse potest."

* "*Hallucinatio*, foolery, foppery, trifling, buffoonery. *Hallucinator*. I. To be careless or thoughtless; as *if were*, to play the fool, trifle, toy. II. *Trans.* To do anything without care and attention; to act or talk carelessly; to prate, to babble."

—RIDDLE, 1836.

"We may observe that there are other instances of mis-translation in the work, which bear the appearance rather of ignorance than of malice, though of ignorance most highly culpable in a writer who brings sweeping charges against a whole body of men. For example, at page 19, note" (p. 46 in the present edition), "the exact meaning of the word 'reus' is overlooked in the application of the passage in which it occurs. Again, page 23, note" (p. 60 in the present edition), "the technical meaning of 'discrimen inculpatæ tutelæ,' is evidently not understood. At page 31, note" (p. 52 in the present edition), "we have the words 'hæc videtur positiva inductio sive ad peccatum co-operatio,' plain enough to any tyro in Latin, which has its English counterpart in the following nonsense:—'This seems a positive induction whether there is co-operation to sin.' After such serious inaccuracies the reader will be prepared for a mode of translation flowing and inexact, even when not positively erroneous, and this, too, in a subject where the whole force of passages depends upon scientific precision."—P. 136.

For the "oversight" in the first example, and the "ignorance" in the second, the reader must refer to "Cases of Conscience" and judge for himself. The misprint in the third, together with some others of the same sort, might have been seen corrected in the second edition of the pamphlet. But the wretched passage has been quoted, not for its worthless criticism, but to show the shifts to which the Romish advocate is driven in attempting, not to meet, but to skulk from, the damning charges of Pascal the Younger's pamphlet. The charges in the very "cases," where he has picked these three pretended "oversights and ignorance," are of an enormity such as I firmly believe it would never have entered into the mind of any married clergymen, Romanist or Protestant, to conceive—and the Reviewer sets up a caterwauling about the offence done to his dog-latin! For the body itself, *corpus delicti*, consecrate and impassible, the blows are nothing! but the poor dear jacket which his mother made him!

So in page 141. "How many excellent people positively sanction, how many more indolently tolerate, how few unequivocally condemn, the conventional fictions, 'Not at home,' 'Not guilty,' and the like!" &c. And these *palabras*—to the charge that the Church of Rome teaches in her authoritative morals or "ascetics" the duty of lying and swearing falsely in a Court of justice!

After these "specimens" of "disgraceful errors of quotation and translation," of "garbling" and "suppression," in Pascal the Younger, "Now," quoth the Reviewer, "we have, as we flatter ourselves, established some claim to public confidence!" (P. 137.) True, thou boldest and bravest, thou heroic amphibologist! If any man lack faith in thy fidelity to falsehood, set him down as infidel indeed.

But he has not yet sung *missa est*, and "to explain whatever has, *primâ facie*, an unsatisfactory appearance, . . . to remove any distress which pious Catholics might suffer, under the dread of that being unanswerable which their own experience or line of reading does not enable them at the moment to refute," he now "throws out certain leading considerations." (Ibid.)

The first of these explanatory and comforting considerations, for the use of the Roman Catholic laity, is, "that even St. Alphonso, though certainly a safe,"—and he adds elsewhere a sufficient,— "is not an infallible guide."

That my readers may appreciate justly this consideration, I must refer them to "Cases of Conscience" itself, Chapter II.* To the remark which he tacks on to it, that "objectors are very apt to make St. Alphonso responsible for every opinion advanced in the earlier additions of his Theology, even for those which he has retracted in the latter," I answer, that for the "saint" to have retracted any opinions after Rome had solemnly made herself responsible for them, besides canonizing him, I do think would have been, to say the least, most ungracious, and it is not a thing for a papal priest, without some good reason, to put into Protestants' heads. Still I have no wish to make the "saint" responsible for anything which he may have retracted. The edition used is, to be sure, that of the Pope's printer, and of 1845-6. But if Liguori's private friends have an expurgated one of his own, or if anything has been heard from him later than the date mentioned, Pascal the Younger's retractions shall immediately follow the "Saint's."

"2. It is important to observe that propositions, attributed by Pascal the Younger and others of his class to certain Popes, are propositions, not always sanctioned, but often contrariwise condemned by those Pontiffs."—P. 138.

* To which may be added the following :—"Although this decision" (the decree pronounced by Rome in approbation of Liguori's "uncensurable" morality) "was in general terms, I will here remark, that the examiners of the Sovereign Pontiff are obliged, 1st, scrupulously to weigh *each* and *all* the *propositions relating to the rule of morals* or the truths of religion, and to notice them according to their merits; 2d, they are always obliged to take the *most rigid* decision." Thus, "an opinion which is but *little* in accordance with the purity of the evangelical precepts, and which is *capable* of doing injury to morality—a system rendered suspicious through novelty, and specially if it be so in regard to frivolous questions or a sentiment which is contrary to that of the fathers and to the common consent of Christians, are indelible stains, which cause an eternal silence to be imposed in regard to any proposed process for canonization."

"The works of St. Alphonso not only do not, therefore, contain any proposition whatever which can be called schismatical or scandalous, but also none which are either erroneous, pernicious, or *rash*; the morals, therefore, of this saintly bishop cannot be censured, without setting up as a censor of authority itself—*without*, in fine, *censuring the decision of the Holy See*, which has declared it to be *orthodox*, by declaring that it contains nothing reprehensible whatsoever."—"LIFE OF ST. ALPHONSO LIGUORI," edited by the "Fathers of the Oratory," and "approved and recommended to the faithful" by "NICHOLAS, BISHOP OF MELIPOTAMUS," vol. v. pp. 295, 296. Richardson and Son, London.

For this consideration, see "Cases of Conscience," the Review, and the Reply, and set it down as *LIE X*.

"3. As we have all along insisted, it is one thing to find excuses for conduct after the fact, and another to counsel the same course before it. A Catholic *teacher* points out the way of avoiding sin; a *confessor* has, among other things, to relieve a contrite spirit from the pressure of a discouraging and unhealthy remorse."—P. 138.

This consideration has been already disposed of under the head of *LIE II*.

Consideration 4. "Let those who criticise the decisions of the *Church* on moral questions," mark the words, Liguori's opinions have come to be one and all "*decisions of the Church*;" let them "advert for a moment to the standard of morality which prevails in the *world*, and then let them recollect that the *Church* has to deal with the world as it is, and not as she would have it be."—P. 139.

Now what corner of the globe, what age in history, does this writer allude to, when he dares thus slanderously speak of the standard of morality in "the world" as being below the standard of the *Church of Rome*? Has there yet been discovered one savage horde, where truth was repudiated, or lying and perjury made a road to the honours of the altar? And, for the benighted old heathen! take the morality of Homer, with his sweet and holy reverence for every natural tie. In all the immense legendary of the *Church of Rome*, is there one example of a "*saint*" canonized for Homeric love of kin, or love of country? One such example of conjugal love and loyalty as Andromache? One such womanly conception of holy married life as her

"Oh Hector! thou art father to me now,
And dear honoured mother! thou brother to me!
Thou all to me, mine own husband! my beautiful?"

Nay, take the rankest infidels in principle, take Hobbes and Spinoza, and compare their strong *sense* of the worth of human life, of justice, truth, and loyalty, with wretched Liguori, and then say, if it can be from any depths of mere human malice and perverseness that have welled out such waters of bitterness as Popish morals? How much like blasphemy—when one meditates—does it seem to compare the *Church of England*, or "any congregation of faithful men," with the hideous enormity of the Papal polity! True, the *Church of England* has withered branches! True, birds of prey have made their rests in her, and ugly insects ramp upon her surface; still her sap is not poison; her smell is not rottenness; her shadow is not pestilential! But Rome! the Upas Rome! An ocean is scarcely a safeguard from her contagion.

There is one more "consideration." If I judge rightly, these words contain the pith of it: "In Catholic countries the first place

is given to the supernatural, and but the second to the merely neighbourly virtues." (Ibid.)

That is to say, the priest first, and then husband, father, mother, &c. First, the commandments of the Church of Rome; then, those of nature, that is of God. First, vows in some confraternity; then, household duties, truth, and allegiance. Down with such "merely neighbourly virtues" as a wife's loyalty, a child's obedience, a subject's honour! Up with something supernatural! Supernatural, *not* as aided by heavenly grace, but as contradistinguished to natural, to duties to our fellow-man; *not* as fruits of the gift of charity, but as opposed to them, as unnatural, as requiring some help of fallen angel to attain to.

This is the key that opens the mystery of the "Lives of Saints!" This the crucible, where vice and folly, thrown in under "direction," are transmuted into virtue! Religion, in its name, and purpose, and divine origin, was meant to be the bond to bind men. What a thing when it is made the lever to crack and break asunder, to divide kingdoms and families, in order that an hostile caste, who have renounced humanity, may subjugate and GOVERN for themselves! When to be pious is to be a traitor and a spy, is to bring a stranger's hand to the purse, a stranger's lips to the cradle, a stranger's ear to the hearth, and oh, most damnable of all, a stranger's eye over the sacred marriage-bed! Between the bridegroom and the bride, between the mother and the child, between the brother and the sister, between the master and the servant, between the sovereign and his liege, everywhere and always the priest, the curse-laden, blighting priest! Think of how many a holy domestic paradise this serpent daily enters, and—the wife or daughter, caught as Eve was, all alone—turns into a wilderness! Look at the struggling, hopelessly (?) struggling Continent of Europe, where, instead of truth, and justice, and human confidence, Popery and standing armies keep men quiet like brute beasts! Look at this very number of the *Wiseman-and-Cullen Quarterly Review*; perpend there the *rationale* of Popery and despotism, of scarlet stockings and the bayonet, and say if the results we see are accidental! Let the same system take root with us, and Popish priests grow into an Estate; let distinctions (conferred in the Queen's despite, by a presumptuous Prince, whose reigning is but a juggle, who only lives and has his being "*vetus delictum*," in men's forbearance or their folly), let Papal distinctions go on being recognised in Government offices, by judges, by cabinet ministers and at court;—let men, whose first allegiance, it is avowed, is paid to Rome, come to hold the balance of power in Parliament, and a Grey or Clarendon become prime minister; and the people of these realms will have to choose between another Reformation and a standing army! The Queen and her Protestant people, blessed be God! are united and are

mighty; but, there is a limit to the endurance even of the mightiest. Confidence between man and man can alone supply the place of force; and confidence between man and man upon the Roman system is as possible as companionship with tigers and hyenas.

And this very number of the Papal Quarterly jeers aloud at "the slaves," not of *Her Majesty's* supremacy, not of the supremacy of Queen, Lords, and Commons, but "of the supremacy of Law," human or divine, that is to say, of any supremacy upon earth but that of the Pope of Rome! "We are not pretending to follow the reasoning of those who are slaves to the supremacy of law."—P. 228.

Slavery to the Supremacy of law! How truth, like murder, will out! From the fulness of the heart the mouth speaketh. Other men believe that liberty consists in the supremacy of law, in being under no restraint but that of *law*, in being subject to the *will* of none. But according to Rome, slavery is being under *law*. It is liberty to be at the *will* of a master, provided that master be a Pope's priest; liberty to know only what is authorized, *permissu superiorum*; liberty to be able to speak out only by a papal priest's *conceditur*, or print only with his *imprimatur*. It is liberty to be liable to be proceeded against capitally without forms of law;* liberty to *live* at a priest's good pleasure, subject to torture at his discretion, and to be hanged or burned *ut lubet illi*. This is Rome's notion of a *layman's* liberty. The liberty of a papal *priest*, according to Pius IX. himself, is, as we shall see, "freedom to exercise his proper power or jurisdiction" over laymen.

Imagine the Anglo-Saxons of the present day transformed into the glorious liberty of Frenchmen or Italians in the days of Alexander VI. Imagine a Du Bellai-Blomfield as ORDINARY of London, commanding in the Vice-God's name Her Majesty the Queen, her Royal Consort and the court, the peers temporal resident in London, the City members of Parliament, the Lord Mayor and his livery, and the "faithful" generally, to be ready on Wednesday, the fifth day of November next, in full dress, to go on foot processionally, torch in hand, for a holy spectacle prepared for them by his zeal and piety, in honour of Blessed Guy Fawkes, to the centre of Hyde Park. Imagine this holy spectacle to be some dozen alternate men and women with chains around their bodies, hoisted and lowered by pulleys, during two mortal hours over a slow fire of well-burnt coals! Imagine, at the holy Bishop's suggestion, an English sovereign holding up an English heir-apparent (it is the Jesuit Daniel's glorification of Francis I.), and calling God and the great multitude to witness that he would fain see that Royal child burnt in like manner should he turn Protestant! Imagine this, or imagine the actual atmosphere of the "Holy City," or of Naples, existing here in England, and the British people

* See "Cases of Conscience," p. xv.

enjoying "true liberty"* under a Pius or a Ferdinand! Imagine these things, ye besotted English laity, Protestant and Romanist, and bewail your wretched "slavery to the supremacy of law," or law-ful sovereign! Imagine these things, and think well if ye too will not join in the race of Austria and Prussia, of France and Spain, to overtake the blessed liberty of Southern Italy and a Pope's universal supremacy, undisputed over Christendom.

I will not go back to fill up the catalogue of the Reviewer's falsehoods, but there is one other which cannot conscientiously be passed over in silence. On page 142, the Reviewer quotes Loyola saying, according to "the uniform teaching of our theologians and spiritual writers, that *it is not lawful to tell one venial lie though a man might thereby ransom all the souls in hell.*" No! but it is lawful to tell, and to swear to, any number of *innocent* lies! Moreover, Loyola did not say "tell one venial lie;" but "commit one venial *sin*;" and the Reviewer knew well, as any one may do who will take the trouble to collate Pascal the Younger's quotations with the original authorities, that "the uniform teaching of our (Roman Catholic) theologians and spiritual writers" is, not only that lying is frequently no sin, but often a duty, and that, too, under the sanction of an oath administered in a court of justice. After this, let any Roman Catholic layman judge for himself, whether or not the "merely neighbourly duty" of keeping his confession a secret is anything more than a matter of expediency.

Before taking leave of the subject, it may be right to make allusion to the title prefixed to these few pages. This, too, was humbly meant to be a "lesson." I neither know nor care if rumour be right about the author of the Review. The hierarchical autocracy of the Roman system has this advantage, that responsibility in a public, "by-authority" religious writer, no more attaches to any inferior member of the body corporate, than, in the human frame, responsibility attaches to the particular finger or toe that may have fallen into trouble.

The individual, whose name is made use of (having been, *modo canonico*, hocus-pocussed into a "piece of the Pope's own body," "*pars ipsius corporis*,") pretends at this moment, *jure divino*, to GOVERN in this kingdom in the name of the Apostle Peter and Pius IX. But he has hitherto withheld from his undutiful Protestant subjects, Queen Victoria and the rest, the wide extent and lofty nature of his delegated sovereignty. Be it my humble duty, for the sake of those who have not yet looked into the matter for themselves, to transcribe and annotate the common, and as far as I know and believe, the only received, doctrine of the Church of Rome upon the subject.

I. First, then, the individual in question is, in this kingdom, the highest representative of St. Peter, or delegate of the Pope, in

* See "Cases of Conscience," p. xviii.

his spiritual character, "in foro interiori." He is the channel of Papal Infallibility.

By virtue of this divine prerogative, "the Church—that is, ALL CHRISTENDOM—IS INVIOLABLY BOUND, not only TO DO WHAT PIUS IX. COMMANDS AND NOT TO DO WHAT HE FORBIDS," "facere quod ille præcipit, non facere quod ille prohibet," "but TO BELIEVE THAT TO BE MORALLY GOOD WHICH HE COMMANDS, AND THAT MORALLY WICKED WHICH HE FORBIDS,"—"tenetur (ecclesia), ne forte contra conscientiam agat, credere bonum esse quod ille præcipit, malum quod ille prohibet."—BELLARM. *de Rom. Pontif.* lib. iv. cap. 5, *De Decretis Morum*. And, be it observed, Bellarmine is propounding no new doctrine, no opinion of his own; he is simply illustrating a first principle of Popery. Given Papal infallibility, to *doubt* a dogma or a moral proposition set forth by the Pope *ex cathedra*, is *more* absurd than to *doubt* the evidence of your senses; that three times one are three is *less* certain than transubstantiation or the virtue of amphibology, for, as Aristotle says (An. P. 1, xxxiii.), universal truths are not acquired by demonstration.

II. Our Papal GOVERNOR is representative and delegate of St. Peter and the Pope in his SUPREME TEMPORAL JURISDICTION OVER CHRISTENDOM, "Summa potestas temporalis," ib. v. 5. See also COUNCIL OF TRENT, §§ xv. xxii. xxiv. xxv. *et passim*, and, also *passim*, the CONTINENT OF EUROPE.

And, in order more clearly to understand the Papal pretensions on this head, it must be remembered that pontifical jurisdiction, according to the Church of Rome, is threefold. First, of order, "potestas ordinis," for ordaining, &c.; second, of internal jurisdiction, "altera jurisdictionis interioris, ad populum Christianum regendum in foro conscientiæ," for the government of the Christian world in the court of conscience; third, of temporal jurisdiction, for GOVERNING the Christian world outwardly, "tertia ad eundem populum REGENDUM in foro exteriori."

Bellarmino says that about the first of these rights, or powers of jurisdiction, there is no dispute whatever; that about the second, that is, the right of erecting the "tribunals" of confession, of binding and absolving, there are two opinions; but that *both opinions agree in this*, that the exercise of it, the right to use it (jurisdiction *in foro interiori*) depends upon the right of temporal jurisdiction, "Ambo tamen (sententiæ) conveniunt quod usus hujus potestatis pendeat a jurisdictione exteriori." (Ib. iv. 24.) That is to say, no priest, nor bishop, nor the Pope himself, has the right to set up a visible confessional, or pretend to govern men in the court of conscience, unless he can derive it from an acknowledged right of external or temporal jurisdiction. Deep Church of Rome! clear-sighted, logical, frightfully logical Church of Rome! "All or nothing," too, is a motto worthy of a dynasty, however wicked, of such venerable antiquity.

What, then, is this right or power of external jurisdiction (the Sacrosanct Council of Trent has taken the wise precaution in proclaiming it, to command its exercise, in general, only when expedient),—what then is this jurisdiction, by virtue of which priests hear confessions, and a legate GOVERNS in this “remote region” of Christendom?

It is THE TEMPORAL SUPREMACY OF CHRISTENDOM, “*Summa potestas temporalis*” (ib. v. 5). The power of GOVERNING the Christian world with external jurisdiction, “*potestas quæ refertur ad REGENDUM populum Christianum in foro exteriori*” (ib. iv. 22).

In whom is this Supremacy vested?

It is vested wholly and solely in the Pope, and derived from him to other bishops; otherwise, as Bellarmine observes, the Pope could neither take it away from a bishop nor modify the use of it (ib. c. 24), which, yet, it is solemnly decreed by the Council of Trent and universally conceded, that he has the right to do.

What is the origin of the papal temporal Supremacy?

It is *jure divino* (not indeed directly and immediately for its own sake, but for the sake of the Pope's spiritual power, “*ratione spiritualis habet saltem indirecte potestatem quandam, eamque SUMMAM in temporalibus*,” ib. v. 1, “*in ordine ad bonum spirituale*,” ib. v. 6), as a means and necessary for the spiritual good of Christendom.

To be legitimate lord of the souls of men implies a prior lordship of their bodies. What it is to be a logician! and *not* a term-chopper! The human *carcase*, as Napoleon said, should, in the natural and proper order of things, be had first. Even chickens, as Mistress Glass hath it, must be *caught*, potentially, at least, before any exercise of culinary jurisdiction can satisfactorily be predicated in their regard. Napoleon was a logician as well as Bellarmine; so was Mistress Glass. And there still exists at Rome, “for the city and the world,” a Sacred Congregation of the Holy office, commonly called the Inquisition, which always has *acted*, and to this day *acts*, logically, *quantum plurimum possit*.

How far does this Supremacy extend *de jure divino*?

It extends to THE DISPOSING OF ALL THE TEMPORAL POSSESSIONS OF ALL CHRISTIANS, of the crown and sceptre of the sovereign, and the last penny of the beggar,—to the disposing of their lives in this world and of their sorrows in the dim, countless, but still temporal, ages of purgatory. “*Asserimus*,” says Bellarmine, and he might well be bold when he was merely asserting what the Sacrosanct Council of Trent had taken for established, “*asserimus Pontificem ut Pontificem habere SUMMAM potestatem disponendi de temporalibus rebus omnium Christianorum*.” (Ib. v. 7.)

But from rights, as the Sacrosanct Council and Bellarmine knew well, there result duties. And it is from this supremacy in temporals that there devolves upon the Pope and his plenipotentiary delegates THE DUTY, whenever it is possible or expedient, of com-

PELLING all Christians, kings as well as their subjects, "to do what he commands and not to do what he forbids,"—"DEBET Pontifex omnibus Christianis, ergo ac regibus, ea jubere atque ad ea *cogere* ad quæ quilibet eorum secundum statum suum debent, etiam per excommunicationem ALIASQUE COMMODAS RATIONES." (Ib. v. 7.) And, exclaims triumphantly the "Venerable" (for Rome has decreed to Bellarmine the first order of sainthood), Witness the example of Gregory VII., who deposed the Emperor Henry IV. and commanded another to be chosen in his stead; of Innocent III., who in like manner deposed Otho IV.; of Innocent IV., who deposed Frederic II. and gave the Lusitanian king a coadjutor to administer his realm; of Clement VI., who deposed Lewis IV., and of eight other pontiffs, whom he names, with the instances of their dutifully sending poor kings adrift. (Ib. v. 8.) And he indignantly repugns the over-heavy, "*nimis gravis*," accusation, that Rome has ever, except from necessity, tolerated, or now tolerates, an heretic upon any throne in Christendom. Her weakness, not her will, consented to the reigning of Nero, Julian, Valens, or the like: physical force was wanting, "*id fuit quia deerant vires temporales*." And now, as then, the duty and the will are both the same, "*novi principes et reges constitui propter eandem causam*;" and a new sovereign would replace VICTORIA if Rome had but the power, "*si vires adfuissent*." (Ib. v. 7.)

And to come down to later authorities than those of Bellarmine and Clement VI., I shall conclude with one from a living Legate and one from a living Pope.

"Our venerated hierarchy and clergy, in the fulfilment of their duties, will inculcate the strict and religious duty of selecting as representatives of the people those men who are best fitted to support in the Imperial Parliament OUR RELIGIOUS RIGHTS."—*Address to the Catholics of the United Kingdom, signed, PAUL, ARCHBISHOP OF ARMAGH, PRIMATE OF ALL IRELAND.*

What is understood by "our RIGHTS?"

Let Pius IX. explain. In his dealings with a neighbouring kingdom that pontiff declares, in an allocution to the cardinals of the Church of Rome, delivered in the same month and the same year (September 1851) as the address quoted above, that "HE HATH TAKEN THIS PRINCIPLE FOR BASIS, THAT THE CATHOLIC RELIGION, WITH ALL ITS RIGHTS, OUGHT TO BE EXCLUSIVELY DOMINANT, IN SUCH SORT THAT EVERY OTHER WORSHIP SHALL BE BANISHED AND INTERDICTED."

In the same allocution the Pope explains, also, that by ecclesiastical LIBERTY is meant "THE FREE EXERCISE OF THEIR PROPER EPISCOPAL JURISDICTION BY THE BISHOPS." Now, the Sacrosanct Council of Trent has decreed, "inviolably," that this JURISDICTION reaches to civil officers, "*even though created by imperial or royal authority*;" that it may be exercised over "*cleric*

or layman, by whatever dignity pre-eminent, be he EMPEROR or KING;" that it includes "the RIGHT, if it be judged expedient, to proceed against all persons whatsoever, by means of pecuniary fines, by distress upon the goods or arrest of the person, and, if there be contumacy, by smiting with the sword of ANATHEMA." (§ xxii. cc. x. xi. § xxv. c. iii)

Now, then, we know what the modesty or the discretion of that "piece of his own body," which a Pope, for the first time in three hundred years, has vouchsafed to the remote region of this kingdom, "longinqua regio," has not allowed him to explain; now we know what is meant by GOVERNING, when the phrase occurs in Pastorals "given out of the Flaminian Gate;" and for any well-informed, orthodox Roman Catholic to explain it otherwise, or to say, "dicere,"* that he owes allegiance to Queen Victoria, or that Queen Victoria reigns at all, otherwise than because the Pope and his delegate are not able to do their DUTY, or, in Bellarmine's words, "quia desunt vires temporales," is something that can only be accounted for upon the canonized theory of AMPHIBOLOGY, or the hypothesis of incapacity.

The Pope is VICE-God on earth, or he is not. If he is, then "Roma locuta est" should silence Christendom. If he is not, he has no more to do with England than with the dead. If there be an outward SPIRITUAL supremacy, there is no other. If the CHURCH be a POWER, it is, *re ipsa*, above all earthly powers. But the Church is no POWER. And to talk of the spiritual and the temporal as two distinct powers is the language of Popery, of knavery, or of folly. There is but one legitimate POWER or source of jurisdiction in any kingdom, that of the State. The Church is no POWER. Spiritual supremacy separate from civil is a falsehood and a fraud. There is a kingdom of this world, and there is a kingdom *not* of this world. There is a Cæsar upon earth, and there is a God in heaven. But a visible God over Cæsar, a VICE-God upon earth, is the most impudent and the most blasphemous, as it has been the most cruel and the most disastrous lie that ever was invented. If the Church be a power of itself, *per se*, if she can stamp her own image and superscription on a coin, that coin must be as good for heaven, as in the city or the palace of the Pope. If the Church be a power, Pius IX.'s indulgences must pass as current with St. Peter as the Queen's halfpence with the Dean of Westminster or St. Paul's; his anathemas consign to hell as safely as any State-warrant to the hulks.

Let Hildebrand, Aquinas, Bellarmine, and Mariana, have their due: "Pons asinorum" has never been the halting-place of Popery. The limited number of troops at the disposal of the Pope exonerates him from the duty of deposing Victoria of England; but, just as sure as the Pope is God's Vicar upon earth, just so sure are she and her "miscreant" subjects doomed eternally in the next world,

* See "Cases of Conscience," p. 75.

however they may escape the just GOVERNMENT of Pius and Dr. Wiseman in this. Nay more, there is daily, in every Papal chapel in the United Kingdom, a silent, but not less a solemn Proclamation of the CURSE. Rome concedes *one* act where amphibology is interdicted,—strange force of superstition!—even to a pope; the so-called “Sacrifice.” Dr. Wiseman or Pius IX. dares no more order the name of VICTORIA to be inserted in the “Canon of the Mass,” to be uttered even in a whisper, for one single day, to be prayed for as lawful Queen of these realms, than he dares order the name of the DEVIL to be so inserted. The Queen’s name in the Roman Ritual is ANATHEMA. The “holy sacrifice” must first be clean over: then, and not till then, the Romish priest may worship amphibologically, and a prayer for the “accursed” may be addressed to any heretics who happen to be present.

Yet will Nicholas Wiseman “roar you as gentle as any sucking dove; roar you an ’twere any nightingale.”*

If a *whole* Pope were oathable in England, would he forswear his Continental self? Would the Sacrosanct Œcumenical Council amphibologize in the mouth of the Vice-God? Would the gospel according to St. Bartholomew become doubtfully canonical? Would the burning of heretics with his own hand cease to be a king’s title to canonization; and the patron saint of Ferdinand of Naples be *non est inventus* in the Calendar? Would the “inspiration” of St. Hildebrand in governing Christendom be only confessed to God in the Ritual, and renounced on oath as damnable and absurd before committees of the House of Commons?

* *Enter SNUG, BOTTOM, FLUTE, SNOUT, QUINCE, and STARVELING.*

Quin. Is all our company here?

Bottom. You were best call them generally, man by man. Good Peter Quince, call forth your actors: masters, spread yourselves.

Quin. Answer as I call you.—NICHOLAS BOTTOM, the weaver.

Bottom. Ready: name what part I am for, and proceed.

Quin. You, Nick Bottom, are set down for Pyramus.

Bottom. What is Pyramus, a lover or a tyrant?

Quin. A lover, that kills himself most gallantly for love.

Bottom. That will require some tears in the true performance of it. If I do it, let the audience look to their eyes: I will move storms; I will condole in some measure. To the rest;—Yet my chief humour is for a tyrant: I could play Ercles rarely! or, a part to tear a cat in! to make all split!

Quin. SNUG, the joiner.

Snug. Here, Peter Quince.

Quin. SNUG, the joiner, you the lion’s part.

Bottom. Let me play the lion too! I will roar, that it will do any man’s heart good to hear me: I will roar, that I will make the duke say, *Let him roar again, let him roar again!*

Quin. An you should do it too terribly, you would fright the duchess and the ladies, that they would shriek: and that were enough to hang us all.

Omnes. That would hang us every mother’s son.

Bottom. I grant you, friends, if that you should fright the ladies out of their wits, they would have no more discretion but to hang us: but I will aggravate my voice so, that I will roar you as gentle as any sucking dove; I will roar you an ’twere any nightingale.—A MIDSUMMER NIGHT’S DREAM.

Ay! ay! all this and more. It is more for the glory of God to conceal the truth than to confess it, to lie hid than to appear openly,—“*Sæpe melius est ad Dei honorem tegere fidem quam fateri; ut si latens inter hæreticos.*”* There is no irreverence in perjury for a pious purpose,—“*nulla irreverentia fit iuramento;*”† twenty “sacred” congregations, two infallible predecessor Popes, have so decreed it.‡ In the secrecy of the Mass alone is truth more sacred than expediency. God have pity on thee! thou poor mis-crowned priest!

To have been born human, to have been nursed upon a woman's bosom, to have inherited a noble nature with a noble name, to have lived the years of childhood's trustiness and love with brothers and sisters trusting and loving like himself,—all, all is vain to antidote the poison of sacerdotal education and enforced celibacy, the slow poison which carries foul infection through the veins even of the best, but, in the baser and impure, stealthily rots out all that came in with a mother's milk or blood of Adam, and only leaves the serpent's *virus* to animate a human frame,—

“ in membra atque artus deditur omnes;
Disperit, atque aliam naturam sufficit ex se.”

O Lord God, when shall “the hammer of the whole earth be broken?” When shall “Babylon become a desolation among the nations?”

Hear the word of the Lord, ye scornful men, that rule this people, which is in Jerusalem, Because ye have said, We have made a covenant with death and with hell are we at agreement, when the overflowing scourge shall pass through, it shall not come nigh unto us, for we have made LIES our refuge and under FALSEHOOD have we hid ourselves. Therefore, thus saith the Lord God, Judgment also will I lay to the line and righteousness to the plummet, and the hail shall sweep away the refuge of LIES, and the water shall overflow the hiding-place, and your covenant with death shall be disannulled, and your agreement with hell shall not stand; WHEN THE OVERFLOWING SCOURGE SHALL PASS THROUGH, YE SHALL BE TRODDEN DOWN BY IT.”

One word, lest the sin of irreverence for rightful dignities be charged upon me; a sin, if I know myself, as alien from my character, as contrary to the principles in which, blessed be God, I was educated, and in which, with God's help, I will educate my children. I know Dr. Wiseman individually only as a Dissenting minister. Should he ever apply to his Grace of Canterbury for ecclesiastical faculties in the Church of England, it will be time enough to inquire into his Orders. In the meantime, while titles of “Bishop” and “Archbishop,” and styles of

* LIGUORI, quoted in “Cases of Conscience,” p. 85, note *.

† Ib. pp. 75, 85, note †.

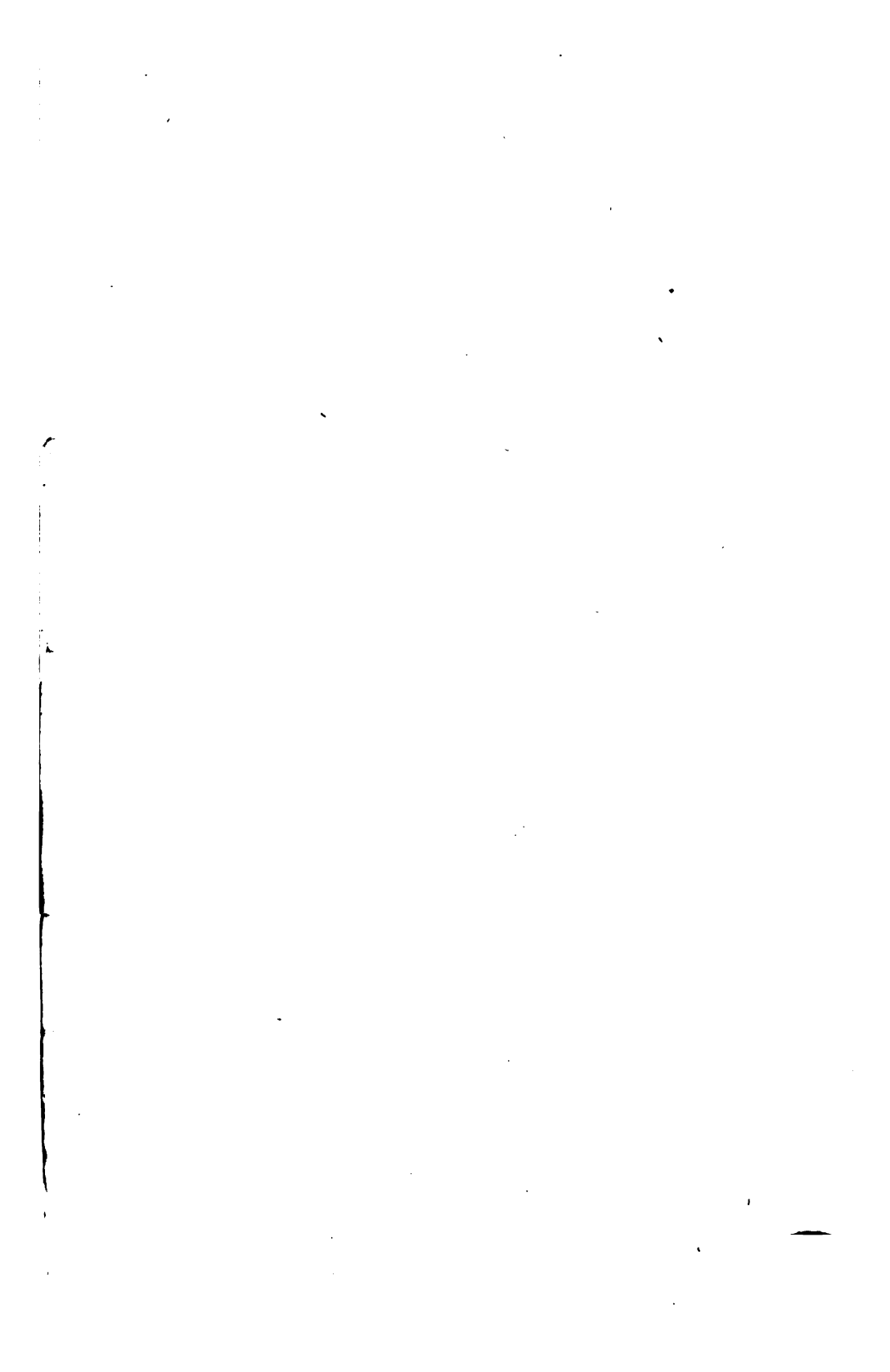
‡ Ib. p. 26.

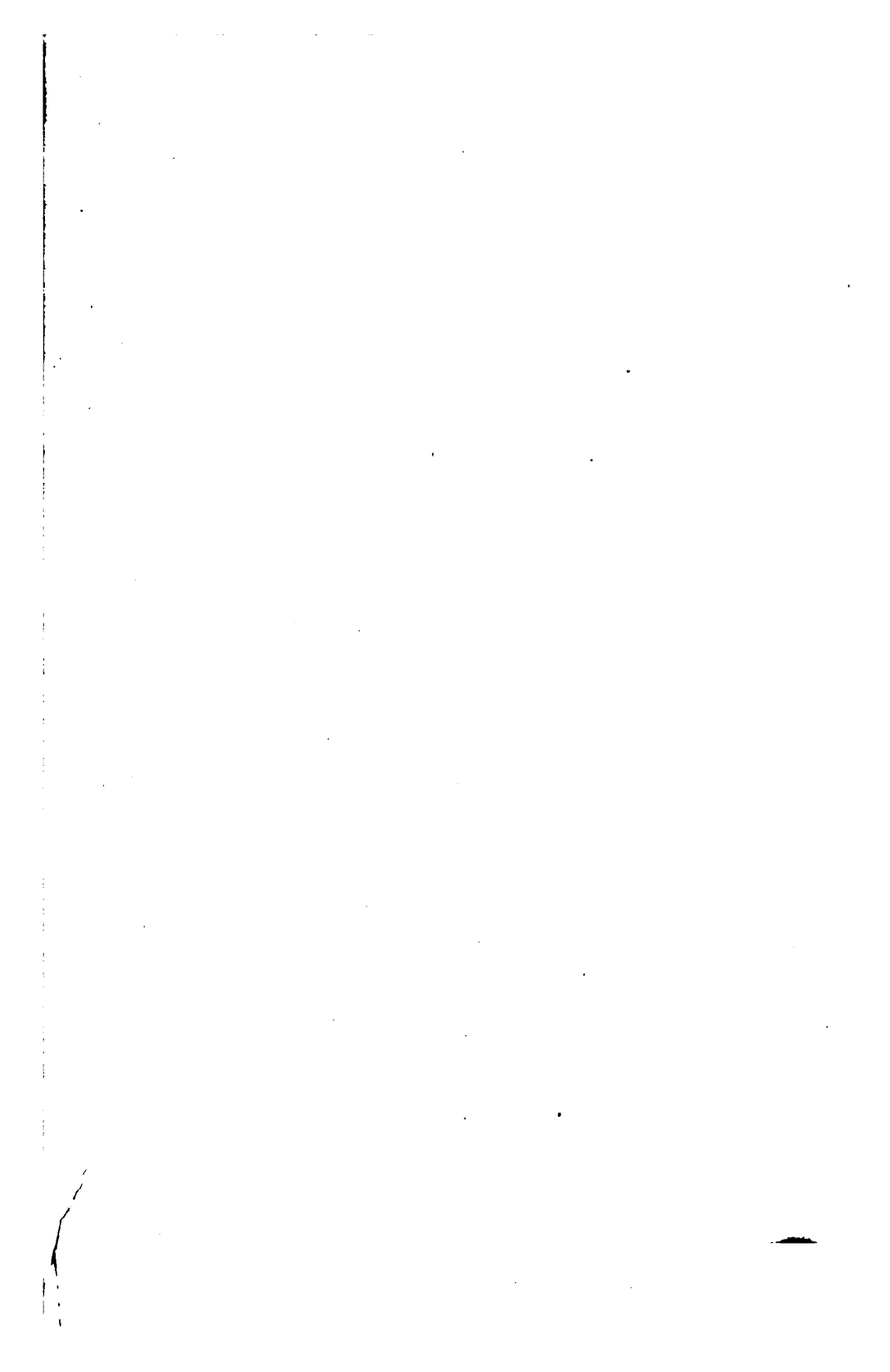
"Grace" and "Lordship" are titles and styles of dignity in this MONARCHY—be he what he may,—his highest title in *loyal* courtesy is "Doctor," and his highest style "Reverend." As for his Cardinalship! in England!

"Marry! the Pope might eat the whole of it
Upon Good Friday, and ne'er break his fast!"

If the Emperor What's-his-name of Hayti had, by an edict given out of his kitchen-door, conferred the dignity of "Royal Highness" on my fast young friend ——'s small negro "tiger," I might, perhaps, hesitate and seek counsel of Garter King-at-arms. But, for the Doctor and his "Cardinalship!"—If Her Majesty make the Pope a present of him, well and good! *prosit!* But, till then, no "tarring of the Queen's sheep" by any but the Queen's own bailiffs, and at the Queen's command! And, seriously, the one creation would be no more histrionic than the other; the only difference, alas! is in the number and the colour of those that take part in the theatricals.

And now, fellow Christian of the Church of Rome, if it seem to thee—as, indeed, it needs must—that I have judged strictly and dealt unpitifully with this wretched defence set up for the wretched morality of the Papal system, at least be witness that I have not done so bitterly, or in aught but charity to thee or any human being, considered as a human being. As thou art in the likeness of the same common Father, redeemed by the same blessed Lord and Saviour, baptized into one faith, with involuntary instincts of truth and love, believe me, my tears flow for thee, and would ever be ready to flow with thee. And even if thou be a Papal priest, with everything human alien from thee and renounced along with holy married life, still, while I curse thy bonds, I pity and I yearn for thee. I, too, once was tempted to mistrust the WORD of GOD and the Church of that Word, its blessed sacraments and wise orderings, binding only out of faith and love. I, too, was once offended that our Lord should go away. I was unsatisfied with the gift of the Holy Ghost, with the presence of the SPIRIT of truth only, to guide us into all truth. I dreamed of some visible *Δαίμων*, some incarnate *Δεσπότης* with authority divine to enforce submission, and hierarchical subordination, and outward unity. It was a dream of pride. God be merciful to thee, as He has been to one, who, it may well be, far less deserved His mercy, but who daily, morning and evening, when he kneels with his household at the feet of Him who died for equal love of each of us, prays for thee and all Roman Christians as for brothers in the Lord, and would die for thee rather than have one hair hurt upon thy head for any doctrine taught in thy most foul Theology.



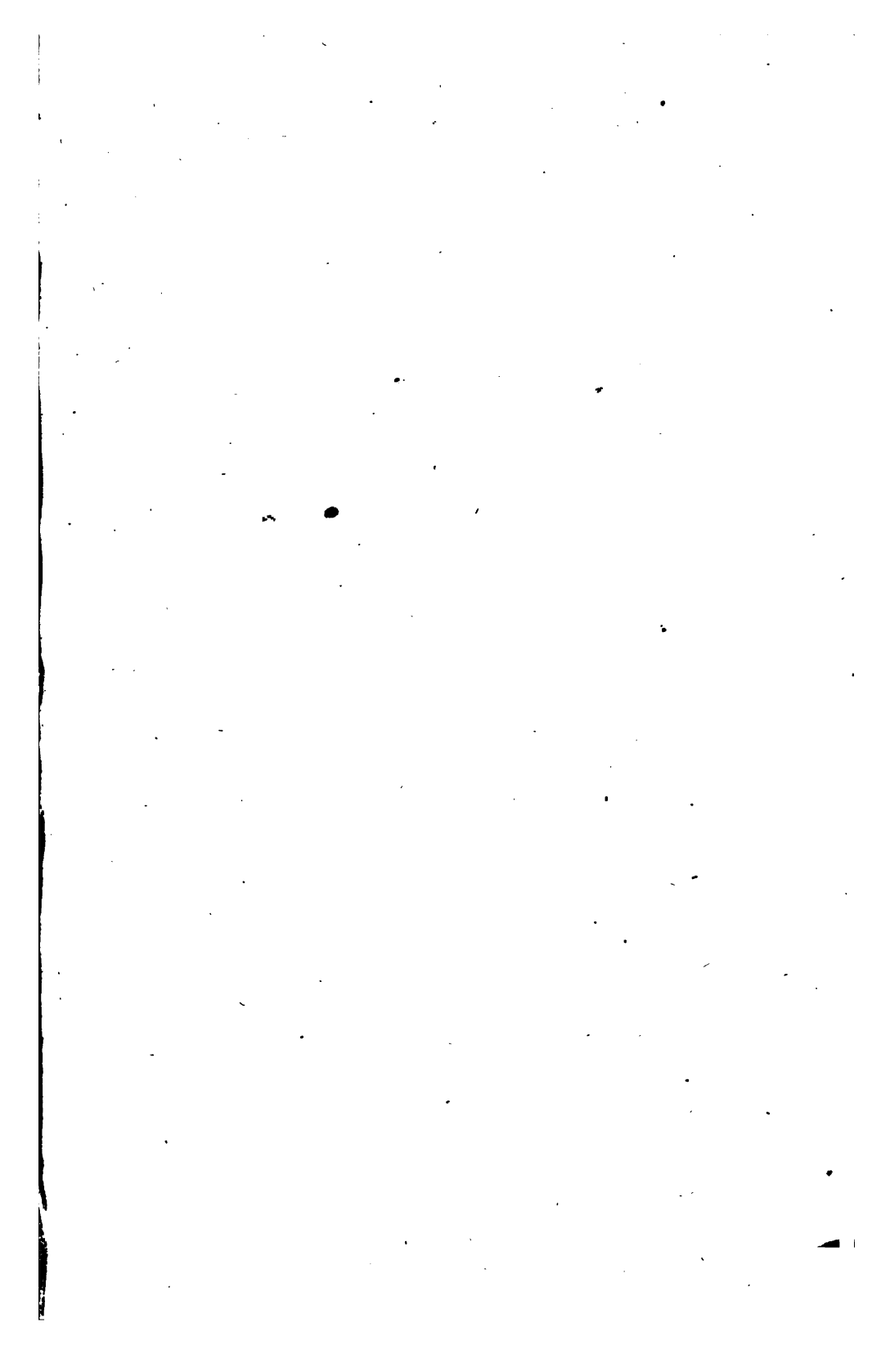


*Extract from the CHARGE of the VEN. J. C. WIGRAM, M.A.,
to the Clergy of the Archdeaconry of WINCHESTER,
May 1852.*

"PASCAL THE YOUNGER writes of what he has seen and known — of what he made himself a party to, because of the charm which pertains to the pretensions of the Romish Church, and continued to do so, till God, notwithstanding the worldly seducements by which he was compassed, gave him power to exercise his own conscience aright—a conscience (be it observed) which had always rebelled against the morality of the system in which he had become involved. It rests not, however, on his testimony; it is Rome herself who speaks. Truly, when we survey what she affirms, we are compelled to declare, that in the Moral Theology of Roman Catholic countries, the first place, the second place, the third place, are assigned to the virtues 'supernatural' to be dictated by the priest; and then—but with a great gulf between—the poor 'neighbourly' elements of justice, mercy, and fidelity, may be allowed with all humility to follow in the train. . . .

"I submit to you this simple abstract of the remarkable publication that has been named for the purpose of justifying the persuasion I have expressed. . . . The pamphlets are the fruits of the recent agitation, and might never have seen the light, but for the crisis and the things which have occurred in respect of the corrupt Church of Rome.

"But I also submit this account of Pascal the Younger's statements for its own sake, because it is neither unseasonable nor superfluous at this time. . . . The present stillness is no indication of peace. The Church of Rome knows when to oppose, and when to bend before the storm. . . . The policy of the Jesuits is infinite in its resources: if they are to be driven back, or driven out once more, it can only be by assailing their fundamental principles, and showing how deeply their whole system is to be hated by all who love the truth as it is in Jesus Christ."



REASONS

FOR ABJURING ALLEGIANCE

TO

THE SEE OF ROME.

A LETTER

TO

THE LATE EARL OF SHREWSBURY.

BY

PIERCE CONNELLY, M. A.,

FORMERLY RECTOR OF TRINITY, NATCHEZ,

AND

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A LETTER,

&c.

DEAR LORD SHREWSBURY,

THE friendship with which you have honoured me for more than fifteen years,—from the day when your kind courtesy first brought you to my modest apartment in “Via della Croce,” and subsequently led you to stand sponsor for me upon entering the Church of Rome,—which at last placed me in the confidential relationship of your domestic chaplain and in close intimacy,—a friendship proclaimed so honourably to me in my absence, and ever proved so affectionately at home, and which, on an occasion of great affliction, supported me by a sympathy given with manly frankness but with all a woman’s gentleness,—such a friendship deeply felt and dearly remembered, imposes it on me almost as a duty to offer you publicly, if not an apology, at least the reasons, for my renouncing, as much against my feelings as your own, not only a position of much happiness and many worldly advantages, but the religion, which at one-and-thirty years of age I had deliberately chosen, and to which you solemnly took upon you to answer for my fidelity.

You doubtless will remember my printed letter to my Bishop,* when I gave up my preferment in the Protestant Church in America, long before taking any more decisive step. You will remember the principle which lay at the bottom of all my dissatisfaction with Protestantism, and what dear Bishop Otey called, my horror of the restless spirit of democracy in Church and State.

* “A Letter to the Right Rev. James Harvey Otey, D.D., on the Resignation of the Rectorship of Trinity Church, Natchez, 1835.” (August.)

I am not yet ashamed of that principle, however I may be of the conclusions to which it led me. Nor am I ashamed of having been deluded into thinking purity and charity to be synonymous with morality in a Church which showed me such living examples as Gwendaline Talbot and Carlo Odescalchi.

Hierarchical subordination, whether in State or Church, in a kingdom or in a family, I still consider the only basis for a community to be built upon; the tranquillity of order, the only tranquillity that deserves the name. And the virtues of the angelic persons I have named, (and of others I could mention, not yet gone to their reward,) seen so nearly as I saw them, were enough to establish Rome's claim to sanctity, if they had only been Rome's real coinage. But they were not. They were the pure gold that counterfeiters show you to make their base coin current.

Facts, moreover, so often a fatal source of error, from being misunderstood or imperfectly comprehended, had previously helped to lead me astray in the great matter of religion. I saw the masses of slaves around me apparently beyond the reach of the Protestant Church; while, at no great distance, on the banks of the very same river,* the Roman Catholic clergy had over them absolute control, and the pious white laity of their communion thought it no shame to kneel side by side with the negroes at the foot of a common altar. I saw in the Church of Rome, not only an ability to conquer, as I supposed, unto God, but an ability to control effectively, and to satisfy the spirits of those it conquered. I saw a wonderful unity of dogma, and, as I supposed, a logical congruity in the system built upon it.

But what I saw required a constituted "power" as well as a commission, a human head with a divine authority; and such an authority,—an authority which could make *doubt*, anathema,—to be just and valid, must be infallible. I wanted supernatural attributes embodied visibly. I started with wholly mistaken notions of the Church of Jesus Christ on earth. I was more than half a Romanist before I ever dreamed of Rome. And when, at last, I so avowed myself to myself, it was upon no examination of such dogmas as transubstantiation, the merit of good works, or the like; it was in submission to a polity which I believed to be divinely established upon earth, and to stand upon the same level as the highest dogma. I became a Roman Catholic wholly

* The Mississippi, whose banks were originally colonized by the Spanish and the French.

and solely on the ground of there being amongst men a living, infallible interpreter of the mind of God, with divine jurisdiction and with authority to enforce submission to it. Well do I remember the elaborate argument of one of the most distinguished—if not the most distinguished—of the canonists of Rome, which convinced me of the right and duty of papal persecution. And I defy any honest man of ordinary capacity to resist the argument, if he once acknowledge the *lowest* pretensions of the Papal Church. To burn heretics, whenever practicable and expedient, (and it is now inculcated on the Roman Catholic children of England by command of Dr. Wiseman,) is as binding as abstinence upon a Friday.*

From the moment that I accepted infallibility and a visible supreme Headship over Christendom, I frankly and deliberately gave up my reason, or at least, in all matters of faith and discipline, solemnly purposed to renounce it. From that moment I never examined one single doctrine of the Church of Rome, with any other view than to be able to defend it against heretics and other “infidels.” And I not only gave up myself, body and spirit, but, God forgive me! I gave up all that was intrusted to me, all that was dear to me, to my new obedience.† I believed myself to be the most

* A proposition denying the right of the Papal Church to do so, was solemnly condemned by Pius VI. “Thefts, adulteries, murders, committed by the true believer, may be concealed, even at the expense of what we call perjury; but the crime even of secret heresy, nay, even of suspected heresy, stands in another category. Rome knows no horror like her horror of heresy. But, next to heresy, the highest of all sins in her catalogue, is the VOLUNTARY TOLERATION OF AN HERETIC. With an heretic all bonds are *de jure* broken; and it is only by a cursed necessity that they may be submitted to *de facto*. No matter what may be the danger of the denunciation, no matter what may be the fate of the denounced, the brother is bound, as he hopes for heaven, to betray his brother, the child his own father, the wife her husband. Nor is the want of power to bring proof any excuse whatever from the obligation. And, not only is this denunciation of the nearest and dearest a bounden duty, but the fierce zeal that would lead a man voluntarily to assist in torturing the doomed HERETIC, to this day, solemnly set forth in the public liturgy of Rome as a blessed title to canonization; and, year after year, the people of Italy and Spain are summoned to kneel before the altar of ‘St. Ferdinand of Castile,’ and bless God for the model-king, who, whenever an HERETIC was burnt, came forward, and with his royal hands heaped fagots on the pile, which, as he believed, anticipated hell.”—“CASES OF CONSCIENCE, by Pascal the Younger.”—*Bosworth, Regent Street*. The Author gives the frightful but irrefragable authorities at length.

† *De facto* though not *de jure*. Though my wife and myself still lived under the same roof, when, upon the birth of my youngest child some six or eight months after, I kissed her hand, I was obliged to confess it

thorough of Roman Catholics, a very fakir in my allegiance ; and my ecclesiastical superiors believed me to be so too.

How often the strange *unreality* of this deep conviction must have occurred to you, dear Lord Shrewsbury, since our sad parting ! Like the infallibility on which it was founded, it was a delusion. I never was wholly a subject of the mysterious Church of Rome, no more than tens of thousands of others who live and die in her.

I had put my natural affections under ban ; I had renounced the senses which our Lord himself bade his Apostle, St. Thomas, appeal to finally ; I had renounced much of my private reason. But I never had let go my conscience.

And so I never was—you are not, my Lord, you never can be—truly a Romanist. No man can be *truly* a Romanist, who is not so *unlimitedly and without reserve*. Conscience and the Creed of Pius IV. are contraries, contradictories. To make a consistent, congruous Roman Catholic, there must be unreasoning submission in morals as in faith. Bellarmine's inference from the Roman Catholic doctrine is only the inference of common sense. That doctrine practically blots God out from the moral government of all who believe it. "*The Church*," (that is, the baptized,) says Bellarmine, "*is inviolably bound to believe that to be morally good which the Sovereign Pontiff commands, and that morally bad which he forbids.*" The conscience must be ready to be given up to another and for another, who is held to represent Omnipotence, who is held to have the right to absolve from all individual responsibility, and to whom obedience paid blindly, is accounted the very highest practice of Christian virtue. "LET HIM THAT DESIRES TO GROW IN GODLINESS, GIVE HIMSELF UP TO A LEARNED CONFESSOR, AND BE OBEDIENT TO HIM, AS TO GOD. HE THAT THUS ACTS IS SAFE FROM HAVING ANY ACCOUNT TO RENDER OF ALL HIS ACTIONS. THE LORD WILL SEE TO IT, THAT HIS CONFESSOR LEADS HIM NOT ASTRAY."†

But though my allegiance to the Church of Rome was as a sin to my Director. I subsequently consented to live under a separate roof from my wife and children, the right of free intercourse being stipulated. But I had no sooner brought my family to England, than Mrs. Connelly was taken possession of, (my daughter having been narrowly rescued,) and, *for six years she has not been allowed to see me*, the only interview having been brought about without the knowledge or permission of her Roman Catholic, Ecclesiastical keepers." See "DOMESTIC EMANCIPATION FROM ROMAN RULE."—*Hatchard, Piccadilly.*

* "St. Philip Neri," quoted by Ligouri.

delusion, and a culpable delusion,—for it had its origin in carnal-mindedness and pride,—it was most sincere. The sacrifices which I made, and the ways in which I proved my devotedness, you, my dear Lord, and many other illustrious Roman Catholics, will not need to be reminded of, and will not allow to be forgotten. At the time I made those sacrifices, they were the almost involuntary expression of my passionate love to the Church of my imagination and my hope. They are even now my poor excuses to myself. Devotion to any cause, as to any person, finds its natural utterance in sacrifices. And to the last, it was not from sacrifices nor sufferings that I drew back—I drew back from nothing, even in my most secret thoughts, till I was required to be a *conscious* partaker in undoubted sin.

The great well-spring of practical iniquity in the Church of Rome, is what are called, THE COUNSELS OF PERFECTION.

These counsels are *Poverty, Chastity, and Obedience*, practised according to a vow. A vow of any one of them, or of all three, may be made and *religiously* observed, either by persons living in the world of business or of fashion, or by persons living in a community separated from the world. The three vows do not, however, even in this latter case, constitute what is called a “religious” man or woman: and, indeed, so far as I know, there is not a single religious woman, or legally professed nun, in any convent either in England or Scotland, though there are hundreds who believe themselves to be so, and who are not likely to be undeceived, any more than they are ever likely to learn that they have a right to demand a confessor of their own choosing.*

To constitute a religious, or one whose vows are recognised by the Church of Rome, it is necessary that the vows should have been made in an established community which has been solemnly acknowledged and, according to set forms, proclaimed to Christendom, by the Pope, as an Order of the Church of Rome. Such, for instance, is the community of the Benedictines or the Jesuits. In the case of a female, moreover, in order to constitute a religious, it is necessary that she should be *cloistered*, that is, imprisoned for life. Finally, it is necessary, for either man or woman, that the vows should be perpetual. Any other religious

* I was once admonished, in writing, by the superior of a religious congregation, how extremely dangerous it was for a nun to be made acquainted with this fact.

vows, *no matter with what solemnity of words or ceremonial they may be made*, are only simple promises, which a bishop or a priest can at any moment dispense from, at his pleasure, without the consent, *or even the privity*, nay even *against the known will* of the person who has made the vows.

As of course *all* vows are merely conventional in the Church of Rome,† the Pope ~~can~~ dispense with those of a real religious, but, inasmuch, as such vows are acknowledged to be really vows, and not only nominally so, the Pope reserves to himself the right to dispense from them.

A vow of *Poverty*, in the mind of the Church of Rome, whether made in religion or out of it, does not include any idea of want, or suffering, or abjection. It allows the use of the largest amount of wealth, and when expedient, the proudest show of state and the freest indulgence in luxury. It does not even forbid the personal possession or acquisition of property of any kind, with *dominium radicale*, provided the right of appropriating it to private purposes at private discretion, be not set up nor exercised. It only forbids the possession or the use of property by the individual *independently*.

Nay, it may be well to add,—for these are truths as little known to Roman Catholics in general as to Protestants,—that the obligation of the vow of poverty, even in religion, does not require that a valid licence, given to an individual to make use of wealth, should be limited to virtuous or lawful purposes. That licence once given, the individual is as free from the obligation of his vow, as if it never had been made. He stands upon the footing of any unoathed person, just (say the divines quoted by Liguori) as when the Pope by dispensation allows near relatives to marry, he not only authorizes the marriage, but he takes away the sinfulness of incest, even if there should be no marriage.‡

* “*Dispensatio potest impetrari non tantum pro ignorante sed etiam invito.*”—LIGUORI.

† This is so absolutely and unlimitedly true, that though the Pope is at liberty to swear whatever he pleases, *it is impossible for him to bind himself*,—the Vice-God,—by any oath that he may make. This was logically proved and frankly maintained, without contradiction, by the General of the Jesuits in the Council of Trent. “Suppose,” said Laynez, “the Pope were to engage, under a solemn oath taken by himself, not to make use of his dispensing power—the oath would cease to be obligatory the very instant that charity counselled him to break it!” PALL. CON. TRID. XXI. 14.

‡ “*Non est censendum quod superior dans licentiam, eam limitet tantum ad usus licitos; quia ipse dando licentiam generalem, vult et potest tollere*

The vow of *Chastity* is frequently confounded with the celibacy of the clergy. There is no connection whatever between the two things, beyond their unity of purpose. The only vow exacted of the Papal clergy in the pontifical, or in fact, is the vow of obedience to the Pope or his delegate-bishop. Rome has never dared to exact the vow, or even the promise, of chastity from any candidate for holy orders, either before, or at, or after ordination to the priesthood.

Celibacy in the priests of the Papal communion is not only wholly and merely a matter of discipline, but it is only a matter of local discipline, which it has never been thought wise to make universally obligatory upon the priesthood of that communion. And this fact has, for some reason or other, been recently acknowledged in a letter written by Dr. Wiseman to Mr. Allen, a clergyman of the Established Church. The letter is dated Jan. 26, 1851, and without prevarication truly states, that "the" (Roman) "Catholic Church considers clerical celibacy as a matter of discipline. Hence many churches in communion with Rome have a married clergy."* And you, my Lord, may be aware that Julius III. (the Monte of the Tridentine Council) commanded Cardinal Pole to legalize the marriages of the secular Papal clergy in England, and that Pius VII., following the example of his predecessor of "blessed memory," by a bull dated August 15, 1801, did the same thing for France. These concessions, however, were not made for any moral purpose, but only out of political expediency. Bellarmine frankly prefers certain incontinency in the clergy to their tolerated marriage. Nay, he goes further, and says, "for any who have made a vow of continence, it is a greater crime to marry than to give themselves up to incontinence."† And the comparative value which Rome sets upon the purity of those who minister at her altars, may be inferred from this, that their habitual disregard of this obligation, provided it be modest, that is, provided there be no

impedimentum, quod subditus habet ex licentie defectu ad vendendum. Pari modo ac si Pontifex dispenset cum consanguineis ad matrimonium, non solum dispensat ad actum conjugii sed tollit malitiam incestus, etiam quoad cop. illic." THEOL. MOR. v. 81. II.

* Of the authenticity of this letter the following note is sufficient evidence: "The Rev. H. Allen begs to inform the Rev. Pierce Connelly, that the correspondence between Cardinal Wiseman and himself respecting the Eastern Maronites, has been published in the Brighton Gazette of the 13th of the present month. Brighton, Feb. 26, 1851."

† De Monachis, lib. ii. c. 30.

public scandal, (and no marriage,) is not a bar to their lawful daily celebration of the holy Eucharist. It is not the crime, but the scandal, that is visited with ecclesiastical censures. And the crime must not only be public, but also notorious, or evident to the majority of the neighbourhood or of the convent; "*ut factum (continuum or habitual) non solum sit publicum, sed etiam notorium, seu ita evidens majori parti vicinæ, seu collegii, ubi ad minus sint decem, ut nulla possit tergiversatione celari.*"

The vow of *Obedience* is, in general, the only one that is recommended to persons in married life, or to those who have not made up their minds to enter into religion.

How far the obligation of this vow reaches, internally and externally, when once made, will be best told in the words of Ignatius Loyola. "It is impossible to deny that OBEDIENCE includes not only the doing of what is commanded and the willing of what is done, but the submission of the judgment also, that whatever is commanded should be thought right and true: for OBEDIENCE is a HOLOCAUST wherein the whole man, without any reserve whatever, is immolated to his Creator by the hands of his minister. The noble simplicity of blind obedience is gone, if in our secret breasts we call in question whether, what is commanded be *right or wrong.*"

Cruelty in the Papal clergy has always been proverbial; but its relentless exercise under the authority of this vow, upon hundreds of thousands,—from the troops of religious, sent out to certain death on speculation, that they may be boasted of, down to its secret victims, practised on in convent walls, or, more secret still, those for whom no mother-abbess nor sister-nun exists to give hope of sympathy, timid women, cut off from the world which they still live in,—can no more ever be imagined than it ever will be told. The last sort are perhaps beyond the reach of remedy; but that a Protestant nation should tolerate in a Protestant land, all that Rome means by nunhood and all that Rome makes nunneries into; that a nation, which paid so dearly to give freedom to the poor negro, and which by law protects the Indian widow even from herself; that a nation of English men, born of English mothers and bred in English homes, should tolerate convents of English nuns, of pure English women and pure English girls, self-slaved to unpure foreign priests by oaths unrighteous, unnatural, and most awful; is to me now, no less amazing than would be the selling of Government-licences to kidnap women for Australia.

Such nuns, as is avowed moreover by the Papal authorities here in England, will never voluntarily be allowed to be released from their confinement, unless they can compass a moral impossibility.* They are not only slaves—and slaves to whom!—but they are *de facto*, by a Satanic consecration, secret prisoners for life, and may any day be put an end to, or much worse, with less risk of vengeance, here in England than in Italy or Spain.

It is true that, though these counsels are most absurdly, and to any but a Roman Catholic, blasphemously, held to be higher and holier than any commands of God, natural or revealed, they are still called only *counsels*. They are not pretended to be commands. But they are made, more especially the last of them, that of obedience, to be quite as operative as any divine commands. They have always been a source of fearful power to the Roman priesthood, but their lay-development in our own day has immensely multiplied that power, till it has become incalculably great, and, from its secrecy, incalculably mischievous.

By the lay-development of the religious or monastic principle, I mean, the new doctrine which maintains the duty of universal obedience to a priest, and consequently, the sinfulness of any man's being guided by his own conscience, or as expressed by wretched Dr. Wiseman, "the obligation" of every baptized man "to submit himself to the direction of another in whatever concerns his own soul."† Your Lordship will remember the indignation with which, the most devoted of Romanists as I believed myself, I tore the pages out of the little work which contained this last discovery in Roman morality, when it was first shown to me. Simply as a falsehood, the proposition is bad enough; but it is its uses, that best show its wickedness.

With himself for judge, my Lord, no man's crime is ever resolved upon without something of a scruple; no man's

* "If she chooses to put on the black veil, then she will not be free in conscience to leave the convent; that is, it cannot be allowed her to violate the solemn promises she will then have made to God. . . . Whoever has been subject to such compulsion, (to enter a convent,) may protest against her profession at any time within five years after it, and, if she can prove that her profession was made against her will, she will be allowed to quit the convent."—A Letter to the Editor of the "Times," signed "I. W. HENDREN, Bishop of Clifton."

† "In the Catholic Church no one is ever allowed to trust himself in spiritual matters. The Sovereign Pontiff is obliged to submit himself to the direction of another in whatever concerns his own soul."—*Preface to the "Exercises of St. Ignatius,"* by NICHOLAS WISEMAN, Dolman, London, 1847.

crime is in secret ever thoroughly applauded, or even quite forgiven; but with another man to keep his conscience in the name of God! with absolution ready, or—*probability* making absolution superfluous, or—a “director’s” warrant given beforehand! audacity becomes a part of faith, and remorse a criminal mistrust. A husband, a father, or a king is struck down with as steady a hand as any sentenced felon. The eighteen Ravallacs go forth, one after another, to their task with as firm a step as any Calcraft.*

The Church of Rome, as is well known, has, at this late day, solemnly adopted Alphonzio de Liguori as her authorized exponent of what is right and what wrong in human actions. This Liguori had insured salvation to every one who should blindly obey some one or other Papal priest. But the persuading of the superstitious and bigoted of both sexes, and a vast majority of at least female Roman Catholics, that *not* to submit thus blindly to some priest, was inevitable damnation, was such a carrying out of the monastic principle as Loyola, or even Laynez, never dreamed of, and is such a multiplication of Papal police as Paul III. or the devil could hardly have hoped for three hundred years ago.

But the power given to the Papal priesthood as a polity is not the only nor the most frightful consequence of this doctrine.

What fancy-sins, so to speak, what sins upon individual account, are piled up, heap upon heap piled up, unsuspectingly, or at least unhesitatingly and without remorse, may easily be imagined, whenever the eyes are opened to the nature and the working of another Papal doctrine, that of PROBABILITY.

It is a principle in Zoroaster’s code of morals, that, in any doubt about an action, whether it be good or bad, we must abstain from doing it. The now established doctrine of Rome is just the opposite. A doubt about an action’s being unlawful, at once makes it lawful. The doubt may be thrown away upon the faith of *probability*.

Nor does the doctrine of probability stop here. Rome has laid it down as a principle in her morality, that *personal conviction* of the unlawfulness or dangerousness of an action, is no bar whatever to its being lawfully “directed”

* The right of Regicide was preached and printed openly. Ravallac was the eighteenth Popish bigot who, under religious delusion, or by actual direction of a priest, had attempted the life of Henry IV. Calcraft is the hangman commonly employed in England.

by a priest, or virtuously perpetrated by his penitent. The opinion of any one unrepudiated theologian makes a *probability*. And the "director" is at liberty to be silent as to what he himself in his conscience believes right, and to give advice according to what is made probable by the idiognosticism of any unheard of casuist, by the authority of some individual Sanchez or Escobar.* Consequently,—and the logical conclusion, so far from being kept *in petto*, is published "urbi et orbi;"—any Roman Catholic may without blame wander up and down the earth, from one director to another, till he find one to his mind, and thus have sacred warrant to do, what in his soul he believes to be a deed of sin. "Non sunt damnandi qui adeunt varios doctores *donec* unum reperiant faventem sibi." Nay, adds the adopted infallibility of Liguori, the search for this anticipatory absolution, is itself a proof of moral orthodoxy: the predetermined sinner will have *probability* before he indulges himself in crime! "Intendit sequi opinionem probabilem!"

Why, my dear Lord, what must men be turned into, if ever the general practice of the world could be brought down to the level of Roman Catholic principles?

All that, in unsophisticated minds, constitutes the distinction between saints and devils is at an end. A Roman Catholic living in the world may aspire to "perfection." He enters into a lay "aggregation" of some religious order, makes his vow of obedience, and may any day have the duty of shooting his Sovereign imposed on him, with the authority of fourteen at least of the most illustrious Jesuit doctors, Sa, Valentia, Delrio, Hessius, Mariana, Cardinal Toledo, Suarez, Lessius, Salas, Tanner, Castro-Palao, Becan, Gretzer, and Escobar. Or, he may keep a certain liberty, and, acting on Liguori's hint, choose an "agreeable" director, who will indulge him in poisoning his own father, which, according to the Church of Rome, may occasionally be innocent and lawful.

It is not a dozen years since this new complete system of morality was solemnly adopted by the Church of Rome.†

* Most of the great Doctors in Morality of the Church of Rome are, like the two named, Jesuits, and Spaniards, and it is quite impossible, with any regard to decency, to convey an idea of what variety of sin many of them, each according to his peculiar character of mind, teach is lawful—at the very same time that they hold up an unnatural and impossible perfection, which is only *recommended* as is *expedient*.

† When I say, new complete system, I mean of course *comparatively*

It is not, even now, known by name to one in a hundred of the educated Roman Catholic laity. Yet the wonderful organization of the Jesuits, who are the great patrons of the system, has made it almost the only one followed practically by the priests, or at least the one greatly preferred by the authorities of the Church of Rome. I was indeed, as your Lordship may perhaps remind me, allowed to renounce it for myself so lately as 1845 at Rome, at a board presided over by the Cardinal-Vicar, upon my examination for admission to the Papal priesthood; but it must be remembered, that it was under high protection, that Gregory XVI., by a *proprio-motu* rescript, addressed a year before to the Cardinal-Vicar, had commanded me to be received to the priesthood without delay or interstice, and, moreover, that the only person likely to protest, the representative of the Jesuit general, was absent at the moment of the discussion, which was cut short by authority. Moreover, I did not impugn the system which I rejected for myself. No Roman Catholic would dare to do so. The Papal Church has solemnly and irrevocably made herself responsible for it. Other systems she may still tolerate, this one only she adopts and recommends, and of course forbids to be impugned. "*The works of St. Alphonso (Liguori) not only do not contain any proposition whatever which can be called schismatical or scandalous, but also none which are either pernicious, erroneous, or rash; the morals, therefore, of this saintly Bishop cannot be censured, without setting up as a censor of authority itself—without, in fine, censuring the decision of the Holy See.*"* And in Liguori's morals, perjury is made a duty obligatory upon all men. Truth is absolutely repudiated *per se* as being equally dangerous to society with falsehood; and among the practices which may be occasionally innocent, are set down, as I have just said, a wife's secret murder of her husband, a subject's murder of his sovereign, and a child's of his parent!† Every chain that binds men to each

new. But it has been under consideration nearly three hundred years. It has had the benefit of Pascal's immortal commentary, and it was as thoroughly understood when it was adopted as it is possible any system of morals ever should be.

* "LIFE OF ST. ALPHONSO LIGUORI," (edited by the "Fathers of the Oratory," "approved and recommended" by Dr. Wiseman,) vol. v. 296. Richardson and Son, London.

† The following are among what the "Dublin" (Roman Catholic) Review very accurately terms "The decisions of the Church" of Rome:

"*Amphibology* may be threefold. 1. When a word has a double meaning, as *volo* means I *fly*, as well as I *will*. 2. When the sentence

other is broken by the Papal Church. The only one she leaves unbroken, is that which binds men to herself.

Supposed infallibility led me into the communion of exclusive Rome. And no dogma taught by her would ever have made me doubt that infallibility. It is her moral theology, her prescribed working as a practical system, that

has a double principal meaning; as, *this book is Peter's*, may mean, *the book belongs to Peter*, or, *Peter wrote it*. 3. When the words have a double sense, one literal, the other spiritual. Thus, if any one is asked by another about something which he wishes to conceal, he may answer, *I say, no*; that is, *I say the word*, No! Cardenas doubts of this; but, saving his better judgment, he seems to do so groundlessly, for the word *I say* truly has a double sense: it signifies to assert, as well as to utter, and in my meaning *I say* means *I utter*."

"TO SWEAR WITH EQUIVOCATION, WHEN THERE IS A GOOD REASON, and the equivocation itself is lawful, IS NOT WRONG; for where you have a right to hide the truth, and you do it without a lie, (amphibologizing is not *lying*), no irreverence is done to the oath. Indeed, if it be done WITHOUT ANY GOOD REASON IT IS NOT PERJURY; for, according to one meaning of the word, or limited mental reservation, you swear the truth."

"IT IS CERTAIN, AND COMMONLY HELD BY ALL DIVINES, THAT WITH A GOOD REASON; IT IS LAWFUL TO MAKE USE OF EQUIVOCATION, AND TO CONFIRM THE EQUIVOCATION WITH AN OATH. THE REASON IS, THAT WE ARE NOT DECEIVING OUR NEIGHBOURS, BUT, FOR SOME GOOD REASON, LETTING THEM DECEIVE THEMSELVES; and on the other hand, we are not bound to speak according to the minds or meanings of other people, if there be a good reason; and any honest purpose, such as taking care of our money, or our bodily or ghostly serviceables, is a good one. There is, indeed, a question, whether it be a grave sin thus to SWEAR WITHOUT A GOOD REASON. Viva says it is; and so does Busembaum, as he asserts, with Layman, Sanchez, and others, commonly. But he is wrong in citing Sanchez, and calling his opinion common. For SANCHEZ HOLDS THE CONTRARY; and so do Cardinals Lugo and Cajetan, and the Salamanca doctors, with Soto, Valdez, &c., &c., and Busembaum himself thinks their opinion probable."

"ON THE OTHER HAND, IT IS LAWFUL TO USE RESERVATION *non-purely* MENTAL, EVEN WITH AN OATH, provided there is a possibility of detecting it by circumstances. This is the common opinion of nearly all divines. Even the over-rigid theologians deny that it is unlawful to use *non-purely* mental reservations. And the reason of it is, that if it were not lawful to use reservation *non-purely* mental, there would be no way left of concealing a secret—though you could not reveal it without loss or inconvenience,—and *this would be as mischievous to human intercourse as lying*. The Pontiff's (Innocent XI.'s) condemnation of mental reservation is rightly to be understood of reservation *purely* and *strictly* taken; and that only can be called true *mental* reservation which is made *only* in the mind, and remains so concealed, that by no means can it possibly be discovered from outward circumstances. And hence Cardenas and Felix Potesta say, that as often as any one is required to conceal another's disgrace, he may lawfully say, *I know nothing about it*; that is, *I know nothing about it proper to be told or fit to answer*."

"If the crime charged be secret, then the witness may, NAY HE IS ROUD, TO SWEAR that the accused is innocent."

"It is lawful to kill him by whom it certainly appears that snares are

has made the falseness of her pretension to infallibility as clear to me as any one of Euclid's demonstrations.

Facts not to be misunderstood, facts authorized, avowed, defended, persevered in, facts of iniquity in isolated families and in combined kingdoms, opened my eyes to see that the spiritual despotism of the Papacy is used everywhere alike recklessly, to defend and establish either the right or the wrong; to perpetuate either the most blessed truths, or to propagate the grossest errors; to require of men what is beyond their reach, and contrary to the purpose of their creation, or to make crimes black as hell, pass for beautiful and holy under colour of obedience;* but that it is always at war with every natural, every social, every civil relation, always breeding domestic and political anarchy, as cover for priestly domination to be hidden under.

There is, blessed be God, a vast amount of holiness *in* the Church of Rome; but it is not *of* her. I think it might be demonstrated that it is never sanctity that makes a "Saint" in the Church of Rome. The title, to modern canonization at least, is singularity, moral picturesqueness, no matter if beautiful or ugly, something to be run after, something to flatter pride and turn folly to account.†

prepared to kill you; as, for example, IF A WIFE KNOWS THAT IN THE NIGHT SHE IS TO BE KILLED BY HER HUSBAND, IF SHE CANNOT ESCAPE, SHE MAY ANTICIPATE HIM."

"It is lawful to kill one who attacks your property, if it is of value, and cannot be otherwise defended or recovered again, than by the death of him who would tear it from you." (*Diripientis*,—the distrainer, for instance.)

"It is asked, Whether it is lawful for clergymen and monks to kill an unjust attacker of their valuable goods? Lugo and others affirm this as more probable, because the right of defence is a part of natural law, and, therefore, competent to every one."

"The question is, Whether it is lawful to ANTICIPATE an aggressor? Cardinal Lugo, Bannez, Vasquez, Molina, &c., say, that it is not necessary in order to kill an invader in your own defence, that the other should have begun to molest you; it is sufficient if he is prepared to do so."

"Although on account of a mere contumely, such as if a gentleman is called a liar, it may not be lawful to kill another, because the affront may be, and usually is, repelled otherwise, Diana, Lessius, Hurtado, and twelve others, agree THAT IT IS LAWFUL, if the aggressor should try to strike with stick or hand, any man of rank or station, and he is not able otherwise to avert the insult."

These "decisions of the Church," are taken from "*CASES OF CONSCIENCE*,"—*Bosworth, Regent Street*. The original authorities,—every one of which I have verified,—are given by the Author.

* See Note A.

† "The *differentia* of the Saints is to be found in the combination of the *marvellous* and the *eccentric*: suffering, and of all sufferings, espe-

The homely simplicity of ordinary duty is alien from Rome's ideas of merit or reward. Down to its minutest exhibitions, Papal holiness is histrionic. If a "saintly" mother writes a letter to an infant daughter, she is no longer simply and dearly her mother, but she is her mother in some "bonds" or other, in some "wounds" or other, or in some "sacred heart." "Saintly" friends are no longer merely friends, or friends in Christ, but they are friends "in the Virgin Mary," or "in St. Philomene;" and nuns, who know no more of Latin, than a parrot of his gibes, can hardly address their brothers or sisters, or even their parents, without "Pax Christi," "Charitas," "Sanguis Domini Nostri," or some other heartless epistolary masquerading to begin with. I have been present at a pontifical high mass, solemnly, and with show of great devotion, chaunted on a stage, in sport, before cardinals and generals of orders, by noble boys under twelve years of age, in costly albe and dalmatic, chasuble and mitre, made expressly for the mimic worship. And I have celebrated a real mass, in a college-chapel, where the cloth of gold, which covered reverently the tabernacle of the reserved sacrament, had only to be lifted up, to reveal filth that stank!

There is, blessed be God, still power for good in the Roman priesthood, and, in hundreds and hundreds of its members, there is a desire only for what is good. But great as may be the power of an individual priest for good, it is infinitely greater for evil. Sincere as may be an individual priest's desire for good, in the great Polity of which he is an agent, often a blind agent, the good itself is always, and necessarily, a means of evil; nay, its chief value is as a means of multiplying evil. I have had experience in the Confessional, from princes downward, and out of it, such as perhaps has fallen to the lot of no other living man, and my solemn conviction is, that a celibate priesthood, organized like that of Rome, is in irreconcilable hostility with all great human interests.

Go from one corner of the globe to the remotest opposite; take the experience of families in the highest or the very lowest rank, of the most cultivated or the most barbarous nations;—the same strange concord of result, wherever Papal influence predominates, shows a still more strange unity of purpose.

cially the persecution and opposition of good men, seems to be an inseparable accident of sanctity as soon and so far as it is heroic."—"Life of Liguori," quoted page 14. A pregnant doctrine!

Men may be kept like domesticated animals, as in Paraguay, like savages, as in Ireland, or, as in France, they may be cockered with every comfort and every luxury of material, æsthetic civilization; they may be democrats, as in America, or democrat-hatching absolutists anywhere; but no more in the land of Galileo than in the Rocky Mountains, no more at Oxford than in Timbuctoo, are they left with the intellect untethered, or the moral sense at large; no where is individual or even universal conscience recognised as an authority; no where is a government of laws attempted or even possible; no where is sacredness of person any more respected than sacredness of soul. The liberty of common men—is the liberty of beasts within a park; the liberty of kings,—a sort of game-licence from the “Supreme temporal Governor of Christendom.”

Inborn reverence for man’s fellow-man or self-respect is incompatible with spiritual subjugation. And, while the most unnatural incest, committed with a dispensation, ceases to be sinful, the tie that binds a woman to her husband, a son or daughter to a parent, a mother to her child, is venerated only according to an hostile priest’s notions of expediency. As for loyalty to a native sovereign! in Rome’s philosophy, it is a baby’s fondness for a doll, something to be grown out of along with spiritual baby-hood.

All the world has seen his religion make a brave and generous boy-Emperor’s sign-manual worth less than the word of honour given you by any savage Indian. All the world has seen to what it can bring a King, whose virtue has never failed when it was tolerated by his priest.* All the world has seen what was plotted in Germany, and Italy, and Spain, and France, under the secret inspiration, and now glories in the open sanction, of the Papal Church. All the world knows, what has been done by Pontifical command to check attempted civilization in Ireland, and to keep up deadly hate between the Protestant Saxon and the Papal Celt. And all the world knows the pretext for emperors, kings, and Louis Napoleon Bonaparte’s helping to bring back the days of “St.” Hildebrand and Paul III.

But all the world does not know that Rome loves kings, or emperors, or military adventurers just as little as she loves the rabble, and is as ready to turn her hand against them. All the world does not know how long and with what “Satanic instinct” the Papal Church has been preparing for the present development of the democratic element in Europe,

* See Note B.

nor with what consummate tact she counted on its incapacity for self-organization, and cruelly turned it to her own account. All the world does not know that La Mennais, like Ventura, was once the honoured of the Vatican; that the cry of universal suffrage was got up in France by the clergy in 1835;* that already in 1837, so wise a statesman as Prince Metternich, (who at that time did me the honour to invite me to enter the Austrian diplomacy,) seemed as well persuaded as the general of the Jesuits, (who hated him cordially,) that Rome was likely, under democracy, to be as powerful as when, under despotism, Aquaviva had dictated his individual will to Europe, and taken equal vengeance on popes, kings, or communities that were refractory. All the world does not know that lay "Aggregations," (which had been suppressed by command of Benedict XIV., the friend of Pombal and Ganganelli,) were restored in England in 1838. All the world does not know that the pretext of Red Republicanism in France was an after-thought of those, who had long preached unceasingly, in every drawing-room in England or on the Continent, into which they were admitted, from this single text—*Almost all things are purged with blood; and without shedding of blood is no remission*, till the Latin of their Vulgate, "*Sine effusione sanguinis, nulla remissio*," became familiar as a proverb with many at least of the Legitimist aristocracy of France. All the world does not know that Rome had never any horror, but a burning desire, for violence, no real fear whatever, but of Civil independence and the freedom of the press, and that she is at this moment in alliance with Socialism in Great Britain.† All the world

* See Note C.

† I cannot resist quoting the following passage from, unhappily, one of the ablest political writers of the day. "Few even of educated Englishmen have any suspicion of the depth and solidity of the Catholic dogma, its wide and various adaptation to wants ineffaceable from the human heart, its wonderful fusion of the supernatural into the natural life, its vast resources for a powerful hold upon the conscience We incline to think that the Roman Catholic reaction may proceed considerably further in this country ere it receives any effectual check. The academical training and the clerical teaching of the upper classes have not qualified them to resist it. At the other end of society there are large masses who cannot be considered inaccessible to any missionary influence, affectionately and perseveringly applied. Not all men, in a crowded community, are capable of the independence, the self-subsistence, without which Protestantism sinks into personal anarchy. The class of weak dependent characters, that cannot stand alone in the struggle of life, are unprovided for in the modern system of the world. . . . The co-operative theorist appeals however, and successfully to the un-

does not know that the Antonelli of Ferdinand and Francis-Joseph and absolutism in 1851, is the tri-colour Antonelli of Minghetti and Galetti in 1848, the bravest reformer of the Reform Ministry, as poor Minghetti himself told me, he then was.* All the world does not know that the same men, who now dread nothing but the *mob*, would have raised "Te Deum," in St. Peter's, in 1848, had they seen the palaces of Doria, Borghese, and the other Roman princes sacked, and all within them pitchforked by the Contadini, (I quote the very words used to me at the time in Rome, by a chamberlain of the Papal Court,) because those princes were acquiescent in the expulsion of the Jesuits from the "Holy City." All the world does not know how so moderate a cardinal as Vanicelli groaned aloud in Rome, for the blood-running gutters of Naples, and deplorably protested that three thousand bayonets would drown the bastard Papal Constitution, and float back the middle ages, at the very moment when that new-born Constitution was still, almost daily, solemnly presented to the people from the balcony of the Quirinal.—"There would be a little misery! but Rome would be Rome again!" All the world does not know how the Pope's chief adviser in the affairs of this United Kingdom,—to whom, in fact, the Cardinal Secretary of State referred them, when he referred them to the Propaganda,—all the world does not know how he openly anticipated, with prophetic joy, in March 1848,† what has been slowly

easiness felt by the feeble in the strife and pressure of the world: he fills the imagination with visions of repose and sympathy: he awakens the craving for unity and incorporation in some vast and sustaining society. And, whence is this desire, disappointed of its first promise, to obtain its satisfaction? Is it impossible that it may *accept proposals* from the most ancient, the most august, the most gigantic organization which the world has ever seen?—that it may take refuge in a body which invests indigence with sanctity,—which cares for its members one by one,—which has a real past instead of a fancied future, and warms the mind with the colouring of rich traditions,—which in providing for the poorest want of the moment enrolls the disciple in a commonwealth spread throughout all ages and both worlds? *Whatever socialistic tendency may be diffused through the English mind is not unlikely, in spite of a promise diametrically opposite, to turn to the advantage of the Catholic cause.*" "BATTLE OF THE CHURCHES."—Westminster Review for Jan, 1851.

* It was *not* upon any petition of the people, or of the army, *nor* at the desire of the Ministry, but, by a *proprio-motu* command of Pius IX., when Cardinal Antonelli was residing with him in the Quirinal, as Secretary of State, that the Papal troops of the line were made to wear the tri-colour riband on their breast—in, if I am not mistaken, the month of April, 1848.

† See Note D.

brought about in December, 1851, nor how he blessed God fervently that there was good hope "England would now at last be *crushed*" by the union of Ireland with the unemployed standing army of France, and drew a hopeful picture of "my friend Shrewsbury, and the rest of the proud Saxon nobility, down on their knees"* to Celtic priests. All the world does not know to what sort of antagonistic dignity and fearful influence, this very thorough hate of England raised that subject of Queen VICTORIA in her Majesty's own home dominions. All the world does not know the secret of other dignities unlawfully conferred in this Kingdom, in the name of God, simply upon a reputation for double-dealing and a supposed capacity for mischief. Nor does all the world yet know how deeply the demagogical power of the Papal priesthood is felt, nor how humbly it is acquiesced in, in high quarters, nor how sadly it has lowered even Ministerial loyalty. All the world does not yet know at what sacrifice of national reputation and of personal honour and veracity, the influence of this hostile clergy at the hustings, and its silence elsewhere, has been purchased here in England as well as in Ireland. All the world does not know these things. But I know them, and I know much more.

I know this same Church of Rome, in its petty schemes of anarchy in families, more hateful and more devilish than when it deals with nations.

I have seen priests and bishops of the Church of Rome, their own convictions disregarded, and all responsibility to God and to society thrown off, in the instinct of hostility to man's natural relationships, (in spite, too, in one instance, of the private commands of the Pope himself,) I have seen them band together, for the mere sake of a legacy or a life interest, to break down laws which are looked upon, even by savages, as the most sacred of all, divine or human. I have known a husband taught and directed to deal double in the sacred matter of religion with his own high-born wife, a brother with his own high-born sisters, wives with their husbands, and daughters without number with their trusting parents. I have known, in Derbyshire, a young lady not eighteen years of age, the daughter of a widowed mother, the mother also a Roman Catholic, seduced into a convent under false pretences, kept there in spite of every effort of her family, with the approbation of the Papal authorities, and only delivered by my own public threat, as a priest, of ap-

* Words used to the writer by the Rev. Dr. Paul Cullen.

plication to the civil power and the consequent fear of scandal. I have seen clerical inviolability made to mean nothing less than licence and impunity. I have read to the pure and simple-minded Cardinal-Prefect of the Propaganda a narrative, written to a pious lay friend by a respected Roman priest, of such enormities of lust in his fellow-priests around him, that the reading of them took away my breath,—to be answered, “Caro mio, I know it, I know it all, and more, and worse than all; but nothing can be done.” I have known a priest, (here in England,) practise Liguori on his clientele simply as an amateur of wickedness, apparently without conscious malice, just as he would try poison upon dogs or cats; an Iago, without even an imaginary wrong from anybody. I have known this creature get up, and very successfully, a miracle,—(I have proofs in his own handwriting,)*—at the very moment when, as a brother priest satisfied me, he was experimenting in seduction. But nothing could be done! I have known a priest received and honoured at a prince-bishop’s table, when the host knew him to have just seduced a member of his own family. But nothing could be done! I have been mocked with false promises by dean and bishop in denouncing a young priest in whose bed-room,—and before there had been time for him to dress himself,—in broad day, in England, under a convent-roof, I had myself found a young nun, apparently as much at home as her confessor was himself. I have been forced to let pass, without even ecclesiastical rebuke, a priest’s attempt upon the chastity of my own wife, the mother of my children, and to find instead, only sure means taken to prevent the communication to me of any similar attempt in future.

This is a part of what has come within my own experience. But it is not yet the worst of that sad experience.

I have seen priests of mean abilities, of coarse natures, and gross breeding, practise upon pure and highly gifted women of the upper ranks, married and unmarried, the teachings of their treacherous and impure casuistry, with a success that seemed more than human. I have seen these priests impose their pretendedly divine authority, and sus-

* One of the means employed to bring the patient into proper train, was what is called the “*discipline*,” a whip or cat with five tails, used most cruelly. And I know of more than one instance of an English girl of the higher classes, *stripped naked and beaten*, in a fashionable English Convent-Boarding-School, and that only because she was what it is the glory of an English girl to be!

tain it by mock miracles, for ends that were simply devilish. I have had poured into my ears, what can never be uttered, and what ought not to be believed, but was only too plainly true. And I have seen that all that is most deplorable is not an accident, but a result, and an inevitable result, and a *confessedly* inevitable result of the working of the practical system of the Church of Rome, with all its stupendous machinery of mischief.

And the system is irrevocable and irremediable.

Gregory XVI.—who had himself, as he supposed, “per instinctum Sancti Spiritus,” established it,—in the latter days of his life, (under, as is thought, the influence of clear-sighted Rossi, hated of the Jesuits more than hell,) showed symptoms of discontent, and sent a deputation of cardinals to the general of the Jesuits to command moderation in its developments in France. He died. And Pius IX., on his succession, openly revolted (and this was all it was intended that he should do) against the intolerable arrogance of Jesuit-rule. That amiable pontiff survived Graziosi, Ximenes, Rossi, Palma,* and his first vanity. Place for repentance was found for him, and he made his peace with the great Society at Gaeta.

The brief transfer of the Papal See to that ill-omened spot will be remembered in history when the massive memorials of the Popes at Avignon are dust. There the whole fearful system of Medina, Mariana, Escobar, and Sanchez, worthy of the nether Tartarus, came practically into operation as a constituent part of European polity. Armies are henceforth to enforce on races what, until now, there had been a certain discretion allowed in practising upon families and individuals.

And the system is irrevocable and irremediable. It must be what it is, or it must cease to be.

If there is ever to be either political or social regeneration for Europe, if the Continent is ever to be anything better than a half-way Hades, my solemn conviction is, it must be by the annihilation of the whole ecclesiastical system of the Papacy.

This is, no doubt, my dear Lord, a startling proposition. It is not likely to be accepted hastily, but I believe it will be, one day, generally, and I am persuaded, before

* Graziosi, the Pope's Anti-Jesuit Confessor, is said to have unfortunately died a natural death. Ximenes, the chief editor of the “*Labaro*,” the organ of the Gioberti party, (anti-Jesuit and anti-Mazzini,) Rossi, Prime Minister, and Palma, Latin Secretary, were all openly murdered in Rome, and their assassins have not been, and never will be, brought to justice.

God, that there will soon have to be considered, in this Empire and in America, the question,—not how far the toleration of Romanism is required by the principle of Religious liberty, but—how far that toleration is consistent with Natural law and Civil government.

After fifteen years of study, and travel, and sad experience, it is no longer an inquiry how to raise the negro to a level with the white man, but, how to rescue the white man from the condition of a slave.

To the question, What makes the mightiest nation of the Continent; what makes France what she at this moment is? it seems natural to answer, What makes most individual men what they are? Certainly, nothing adventitious. Dress, Chesterfield says, will alter a person's manners; and an accident may, for a time, make almost any man discordant with himself. But, after all, circumstances leave men essentially what they find them, only more developed. It is the soul that makes the man; and, its religion is a nation's soul. Cunning, mistrust and civil impotency; treachery, cruelty and sensuality, follow the Roman superstition, when established, just as they follow hereditary corporal slavery.

Europe of the middle ages, was perhaps a degeneracy from the world that Domitian reigned over. Popular delusion, the secret of despotism, "*totum consilium sapientum*" as St. Augustin calls it, was still the basis of all government; and Papal Rome, equally intolerant of truth, and equally impatient of virtue, was far more deeply learned, than her Pagan progenitor, in the science of corruption. It is hardly possible to make up the sum of gratitude that is due to those, who, under God, set England free. Whatever may be said of unwise, cruel, wicked measures, the policy of the English Reformation was not cruel, nor wicked, nor unwise. It was simply honest. It was made in earnest, and saved the Anglo-Saxon race, and put the only effectual drag on tyranny. Were it not for the Protestant Monarchy of England, Christendom of to-day, would be the Christendom of the middle ages; burning heretics would be a holy-day amusement for every city-populace, and ostentatious concubinage would be, in Europe, as it is in Mexico, and parts of South America, a grateful and respected promise of moderation in the clergy.

No! it is not civil liberty, that is the first want of the Continent of Europe, or of the Spanish Republics of America. The want is—the education necessary for men to be free:

perception of what is liberty ; the want is—EMANCIPATION FROM A PSEUDO-DIVINE JURISDICTION UPON EARTH. This is the want that makes the darkness of their future, as of their present, and their past. Rome weighs upon her victims like an eternal nightmare. Who was more impatient of the oppression than Venice ? But was her proudest patrician ever free ? Nay, is Prussia, reduced to a semi-papal province by *Concordat*—is Prussia, or any great kingdom of the Continent, free ? Even England, blessed England, after three centuries of too patient struggle, has not yet delivered her laity, her widows and her orphans, her poor and the stranger within her gates, from the barbarism and chicane, the plunder and the mockery of bequeathed Papal judicature and Papal placits, still called “law !”

I can understand, easily enough, the indignation expressed so generally at the Papal Aggression here in England, and at the Presidential *coups d'état* in Rome and France, but I do not see how that indignation can be explained on the principles that would protect the Papal system. The *Aggression* had logic,—and something more—for its excuse. And as for the French President,—it is no more the nephew of the Emperor, than the Emperor's ghost, that has made France what she is, or made her require and welcome what she does. In accepting so unanimously and so unreservedly the Prince President for her master, priest-led France is only the France of the Crusades ; and since the days of the Crusades, France has had no Sovereign, more blessed and honoured of the Church of Rome, or that has hitherto been more faithful to that Church, than Louis Napoleon Bonaparte. As for free institutions ! I do not believe that he or any man could have governed France with them. No Nerva Cæsar, nor Nerva Luther could of a sudden combine liberty with sovereignty, among men long degraded, not into the slavery of silence merely :—“quid ultimum in servitute,” as Pagan Rome imagined,—but into forgetfulness of what is liberty, of what it is that makes a man, a man.

And this is what Papal Rome has, upon principle, brought France to, what she has brought her world, her “*orbis terrarum*” to. This is what, upon principle, it is her duty to labour to bring the “*partes infidelium*” to. And wherever the spiritual jurisdiction of the Pope is nationally recognised, wherever the sovereignty of the Civil State is divided with a Foreign Ecclesiastic, the first step and the most important step has been already taken in debasement and apostasy. Religion is ever a sacred and a mysterious thing, and,

whether in a great people or a little child, cannot be safely tampered with. A supernatural Power established visibly on earth, cannot be half-acknowledged. And a supernatural Power, acknowledged, with natural rights respected,—a Pontifical, *jure divino*, jurisdiction, with Civil liberty,—is a more monstrous imagination than the centaur or the sphinx. It is a bicipital absurdity; and, as such, has ever been most contemptuously repudiated by the “Holy See.” Nothing is so deeply or so proudly felt at Rome, as the triumph of bringing a Protestant kingdom down to a *Concordat*. No claims, which the Papal Church herself can make, to be a Power, vested with right divine to meddle everywhere, are half so unequivocal as acknowledgments, as cries for help or mercy, from enemies, whose hostility to her is their distinction, is what gives them their very name of PROTESTANTS. A *Concordat* even of preliminaries, is, to the haughty mind and heart of Rome, the triumph of all triumphs, though she seem to have yielded everything. It is, as she knows well, not the white cap and cassock, not the triple crown nor mystic keys, not cardinals in conclave nor priests afield, that make the Pope Vice-God,—but greedy necessity, knee-crooking fear.

“ Qui finxit sacros auro vel marmore vultus,
Non facit ille deos! QUI ROGAT,—ille facit.”

Not he, who sculptur'd forms divine hath wrought
In marble or in gold, not he makes gods!
The suppliant wretch that prays the image
Makes the god.

Papal Rome at least is not ignorant that there is but one ground for her to stand upon: and she has never pretended that she will be, or that she can be, contented with toleration, or independence, or equality. Domination is the condition of her existence.*

Terms often act, and of course are often used, like spells. As it were conventionally, they suspend the exercise of reason. They convey no well-defined idea, they only exercise an influence sensitively. “Religious liberty,” or “Liberty of conscience,” is one of these terms. Yet, according to both Locke and Montesquieu, religious liberty may require intolerance of an intolerant religion: the very spirit of peace and gentleness may require war to be waged by the State against an aggressive religion. The religion of the

* And the liberal Pius IX., in 1851, lays down, as will be seen, among her Religious Rights, even in foreign countries, EXCLUSIVE Domination; and not merely exclusive domination, but the *Suppression* of every form of religion except her own.

Egyptians, (with which, unhappily, that of Christians was confounded,) was not tolerated by the old Romans, and the reason was, says Montesquieu, "Qu'elle etait intolérante, qu'elle voulait dominer seule, et s'établir sur les débris des autres; de manière que l'esprit de douceur et de paix qui régnait chez les Romains fut la véritable cause de la guerre qu'ils lui firent sans relâche." I cannot bring myself to acquiesce in this principle. I object as strongly as any man to interfering with the human spirit in its sacred relations with God. I am quite ready to acknowledge that believing transubstantiation is no more an affair for preventive legislation than dreaming. But I cannot think that the toleration by law of the ecclesiastical system of the Church of Rome, is a mere question of religious liberty. Human actions cannot be put in the same category with human thought, the deeds of the body with the working of the spirit. And the question is, what power, a National or a Foreign, a Civil or a Pontifical one, shall control actions.

Religious liberty, it is quite clear, ought not to imply any exemption from moral duties or from political obligations.

But Rome claims the right to dispense, and she does dispense from both.

Religious toleration, it is quite clear, ought not to imply permission publicly to organize insubordination in the State, or to propagate "a systematized philosophy" of perjury, cruelty, and violence.

But Rome claims the right to do both, and she does both.

Is it quite fair to hunt down the poor Irish Romanist for perjury or murder, while the one is a duty and the other a right, according to his tolerated religion? If to teach the obligation of perjury and the lawfulness of assassination* be a part of religious liberty and protected by the law, surely to practise perjury and assassination, ought to be considered a part of religious liberty also!

And why may not the Mormon chief-priest of the "holy

* Gregory XIV. was a man of extreme opinions and violent passions. (He died of rage.) He had a prejudice against the right of private murder, and fulminated a bull against, what he was pleased to call, assassination. It was soon seen that such an invasion of established prerogative was untenable; and accordingly, by a "decision of the Church" of Rome, merely to way-lay and murder in the dark, is not assassination. To constitute assassination, it is necessary that the deed should be done, as it were professionally, by a hireling employed under contract for the express purpose.

"*Non censeri assassinos, nisi qui homicidium patrant cum pacto, ut mandans aliquod temporale eis persolvant.*"—LIGUORI, iv. 364.

city" of Nauvoo, upon *his* plea of *jure divino* jurisdiction, enjoin three wives upon his British deacons, as well as a Papal delegate forbid or annul a lawful English marriage? Why may not a Shaker-rabbi mutilate children, as well as a Papal official forcibly confine women for life, with torture, under the name of *penance*, inflicted at discretion?

But I am far from conceding that, abstractedly speaking, independently of an immoral code, foreign *jurisdiction* is ever wisely tolerated in a Protestant country, under a pretence that it is a part of rightful religious liberty. By *religious* liberty, I understand liberty for men to hold and teach what they believe to be dogmas of faith, and to practise, innocuously to the public, their peculiar form of worship. I understand by *jurisdiction*, legal authority to enforce obedience in any way, through the conscience or by the sword.

The confusion of ideas between spiritual and temporal jurisdiction, and the general misapprehension of what is the jurisdiction that Rome claims as a right, must be my excuse for making a large extract from a pamphlet lately published in answer to the Dublin Review's defence against "Cases of Conscience."

"II. Our Papal GOVERNOR is representative and delegate of St. Peter and the Pope in his SUPREME TEMPORAL JURISDICTION OVER CHRISTENDOM, 'Summa potestas temporalis,' BELLARM. de Rom. Pon. lib. v. 5. See also COUNCIL OF TRENT, §§ xv. xxii. xxiv. xxv. *et passim*, and, also *passim*, the CONTINENT OF EUROPE.

"And, in order more clearly to understand the Papal pretensions on this head, it must be remembered that pontifical jurisdiction, according to the Church of Rome, is threefold. First, of order, 'potestas ordinis,' for ordaining, &c.; second, of internal jurisdiction, 'altera jurisdictionis interioris, ad populum Christianum regendum in foro conscientiæ,' for the government of the Christian world in the court of conscience; third, of temporal jurisdiction, for GOVERNING the Christian world outwardly, 'tertia ad eundem populum REGENDUM in foro exteriori.'

"Bellarmine says that about the first of these rights, or powers of jurisdiction, there is no dispute whatever; that about the second, that is, the right of erecting the 'tribunals' of confession, of binding and absolving, there are two opinions; but that *both opinions agree in this*, that the exercise of it, the right to use it (*jurisdiction in foro interiori*) depends upon the right of temporal jurisdiction, 'Ambo tamen (*sententiæ*) conveniunt quod usus hujus potestatis pendeat a

jurisdictione exteriori.' (Ib. iv. 24.) That is to say, that no priest, nor bishop, nor the Pope himself, has the right to set up a visible confessional, or pretend to govern men in the court of conscience, unless he can derive it from an acknowledged right of external or temporal jurisdiction.

"What, then, is this right or power of external jurisdiction, —(the Sacrosanct Council of Trent has taken the wise precaution in proclaiming it, to command its exercise, in general, only when expedient)—what then is this jurisdiction, by virtue of which priests hear confessions, and a legate GOVERNS in this 'remote region' of Christendom?

"It is THE TEMPORAL SUPREMACY OF CHRISTENDOM, 'Summa potestas temporalis' (ib. v. 5). The power of GOVERNING the Christian world with external jurisdiction, 'potestas quæ refertur ad REGENDUM populum Christianum in foro exteriori' (ib. iv. 22).

"In whom is this supremacy vested?

"It is vested wholly and solely in the Pope, and derived from him to other bishops; otherwise, as Bellarmine observes, the Pope could neither take it away from a bishop nor modify the use of it (ib. c. 24), which, yet it is solemnly decreed by the Council of Trent and universally conceded, that he has the right to do.

"What is the origin of the Papal temporal supremacy?"

"It is *jure divino*, not indeed directly and immediately for its own sake, but for the sake of the Pope's spiritual power, 'ratione spiritualis habet saltem indirecte potestatem quamdam, eamque SUMMAM in temporalibus' (ib. v. 7), 'in ordine ad bonum spiritualem' (ib. v. 6), as a means and necessary for the spiritual good of Christendom.

"How far does this supremacy extend *de jure divino*?

"It extends to THE DISPOSING OF ALL THE TEMPORAL POSSESSIONS OF ALL CHRISTIANS, of the crown and sceptre of the sovereign, and the last penny of the beggar,—to the disposing of their lives in this world and of their sorrows in the dim, countless, but still temporal, ages of purgatory. 'Asserimus,' says Bellarmine, and he might well be bold when he was merely asserting what the Sacrosanct Council of Trent had taken for established, 'asserimus Pontificem ut Pontificem habere SUMMAM potestatem disponendi de temporalibus rebus omnium Christianorum.' (Ib. v. 7.)

"But from rights, as the Sacrosanct Council and Bellarmine knew well, there result duties. And it is from this supremacy in temporals that there devolves upon the Pope and his plenipotentiary delegates THE DUTY, whenever it is possible or expedient, of COMPELLING all Christians, kings

as well as their subjects, 'to do what he commands and not to do what he forbids,'—*DEBET pontifex omnibus Christianis, ergo ac regibus, ea jubere atque ad ea cogere ad quæ quilibet eorum secundum statum suum debent, etiam per excommunicationem ALIASQUE COMMODAS RATIONES.*' (Ib. v. 7.) And, exclaims triumphantly the 'Venerable,' (for Rome has decreed to Bellarmine the first order of sainthood,) Witness the example of Gregory VII., who deposed the Emperor Henry IV. and commanded another to be chosen in his stead; of Innocent III., who in like manner deposed Otho IV.; of Innocent IV., who deposed Frederic II. and gave the Lusitanian king a coadjutor to administer his realm; of Clement VI., who deposed Lewis IV., and of eight other pontiffs, whom he names, with the instances of their dutifully sending poor kings adrift. (Ib. v. 8.) And he indignantly repugns the over-heavy, 'nimis gravis,' accusation, that Rome has ever, except from necessity, tolerated, or now tolerates, an heretic upon any throne in Christendom. Her weakness, not her will, consented to the reigning of Nero, Julian, Valens, or the like: physical force was wanting, 'id fuit quia deerant vires temporales.' And now, as then, the duty and the will are both the same, 'novi principes et reges constitui propter eandem causam;' and a new sovereign would replace VICTORIA if Rome had but the power, 'si vires adfuissent.' (Ib. v. 7.)

"And to come down to later authorities than those of Bellarmine and Clement VI., I shall conclude with one from a living Legate and one from a living Pope.

"Our venerated hierarchy and clergy, in the fulfilment of their duties, will inculcate the strict and religious duty of selecting as representatives of the people those men who are best fitted to support in the Imperial Parliament our RELIGIOUS RIGHTS.'—*Address to the Catholics of the United Kingdom, signed, PAUL, ARCHBISHOP OF ARMAGH, PRIMATE OF ALL IRELAND.*

"What is understood by 'our RIGHTS'?"

"Let Pius IX. explain. In his dealings with a neighbouring kingdom that Pontiff declares, in an allocution to the cardinals of the Church of Rome, delivered in the same month and the same year (September, 1851) as the address quoted above, that 'HE HATH TAKEN THIS PRINCIPLE FOR BASIS, THAT THE CATHOLIC RELIGION, WITH ALL ITS RIGHTS, OUGHT TO BE EXCLUSIVELY DOMINANT, IN SUCH SORT THAT EVERY OTHER WORSHIP SHALL BE BANISHED AND INTERDICTED.'

"In the same allocution the Pope explains, also, that by

ecclesiastical LIBERTY is meant 'THE FREE EXERCISE OF THEIR PROPER EPISCOPAL JURISDICTION BY THE BISHOPS.' Now, the Sacrosanct Council of Trent has decreed, 'inviolably,' that this JURISDICTION reaches to civil officers, '*even though created by imperial or royal authority*;' that it may be exercised over '*cleric or layman, by whatever dignity pre-eminent, be he EMPEROR or KING*;' that it includes '*the RIGHT, if it be judged expedient, to proceed against all persons whatsoever, by means of pecuniary fines, by distress upon the goods or arrest of the person, and, if there be contumacy, by smiting with the sword of ANATHEMA.*' (§ xxii. cc. x. xi.; § xxv. c. iii.)" *

I will add, what has not been told by Pascal the Younger, that Bellarmine cannot be called an ultra-Romanist; on the contrary, his work was no sooner published at Rome, than it was immediately condemned and prohibited by the Pope, on the ground that it "*derogated from the plenitude of the Pontiff's rights*," though it has since been taken out of the "Index" as a matter of expediency.†

Now, therefore, Romanism is not merely a religion, a system of relations with the invisible world, a rule of faith and form of worship; it is an organized, terrestrial Polity, with its own visible Head, its own laws, its own penalties, and its own instruments, (often secret ones,) for the enforced regulation of men's actions in every relation and in every imaginable contingency of sublunary life.

* "Wiseman versus Pascal the Younger, with a Reply."—Appendix to "CASES OF CONSCIENCE."—*Bosworth, Regent Street.*

† An idea prevails very generally, even among highly educated Protestants, that the Ultramontanes are a *faction* or a *party* in the Church of Rome. It is impossible to be under a greater delusion. Ultramontanism is simply Anti-Gallicanism. It is now completely synonymous with Romanism. Indeed the whole history of Gallicanism hardly extends over a dozen years. It began in Innocent XI.'s time and ended in Innocent XII.'s, with the repentance and pardon of many of its very founders. It was not a phasis of Romanism, as Hoadleyism is of Anglicanism, or Presbyterianism of Protestantism. It was an hypocrisy organized in the Church of Rome against the Church of Rome,—to wield the power of the Pope independently of the Pope—by men who would have done their work without a mask, if Louis XIV. had not been a bigot as well as a despot. Gallicanism was never a reality, and the word is now only used as a reproach, and is always resented as an insult. Lord Shrewsbury and Dr. Murray, are just as hearty in rejecting the "FOUR ARTICLES;" are just as sincere Ultramontanes as Lord Arundel and Surrey or Dr. Cullen. I never in my life have met one Roman Catholic layman (not *ipso facto* excommunicate from neglect of duties, such as weekly attendance at mass,) who was anything else than Ultramontane. There is not even any open or secretly organized *party* against the Jesuits. If there be a party distinction at this moment in the Church of Rome, it is that of Tridentine and Ultra-tridentine, Ultramontane and Plus-ultramontane.

The moral code of Rome, personal, social, and political, is essentially a legislation, and it is practically carried into effect. This code is completely antagonistic to that of England, and, I am persuaded, to that of nature. Perjury, by the law of England and by the law of nature, is a crime. Perjury in a Court of justice is doubly a crime. But Rome rules, that a witness, juridically interrogated *upon oath*, by a Court which she does not consider legitimately constituted, (as the Arches' or the Judicial Committee of the Privy Council,) is, *without question*, not bound to speak the truth. "*Notandum est CERTUM esse, quod judici non legitime interroganti testis non tenetur fateri veritatem; tunc enim poterit licite respondere, ETIAM CUM JURAMENTO, crimen nescire, ita ut teneatur illud ei manifestare.*" Nay, be the Court ever so legitimately constituted, even according to the mind of Rome, Rome rules that a witness is BOUND to swear that he knows nothing of a murder which he has seen deliberately committed, provided the secret of the guilty man is otherwise secure. "*Etiam legitime et juridice interrogatus non teneris testari sequentibus casibus. I. Si scias rem ex confessione. II. Si accepisti sub secreto naturali. III. Si ex testimonio, tibi vel tuis imminet notabile damnum,*" &c. &c. "*Si crimen fuerit omnino occultum; tunc enim potest, imo TENETUR testis, dicere (cum juramento) reum non commisisse.*" Assassination, by the law of England and by the law of nature, is always a crime. But Rome rules that thus to make away with a king, a father, or a husband, may occasionally be an undoubted right of any one, "*ad defensionem vitæ et integritatis membrorum licet etiam filio, religioso, et subditis se tueri, si opus sit, cum occisione, contra ipsum parentem, abbatem, principem.*" "*Si uxor sciat noctu occidendum a marito, si non possit effugere, licet eum prævenire.*"* And this right moreover, this private "right of killing," this "*jus occidendi*," may be exercised by deputy,—provided the murder be done out of charity! "*Quandocumque quis juxta supradicta, habet jus occidendi, (a husband or a father, an abbot or a king) id potest etiam alius pro eo præstare cum id suadeat charitas.*" And these "decisions of the Church" of Rome, are not only a law to every true Roman Catholic, but if enjoined by a confessor, (and in a convent they may be enforced by torture,) they are often ten times more a law than any Act of Parliament.

There are, then, two hostile Politics face to face, one calling itself the State of England, the other, the Church of Rome; each claiming the right of legislation and supreme

* See Note E.

macy of temporal jurisdiction. The one, a local, National, Civil Government,—the other, a Foreign Sovereignty, claiming freedom for its full antagonistic development, under pretext of the religious element mixed up with it.

The legitimate deduction—that the toleration by law of an ecclesiastical system (not merely of religious opinions, be it remembered) implies the toleration, not only of itself and its constituent parts, but of all its reasonable and fair consequences,—is made by Roman Catholics, and, I am told, is sustained by high judicial authority in this kingdom.

The toleration, therefore, of such a system as that of Rome, is incompatible not only with civil supremacy, and national self-government, but with the well-being of society or the safety of the State. It is the toleration of the most perdurable and powerfully organized, implacable antagonism which the world has ever seen, and, at the same time, of such a “systematized philosophy” of false, foul, and cruel immorality, as is scarcely to be conceived. It is the toleration of a master, who acknowledges no fellow-master upon earth, and of a wicked, an unnatural, and an heartless master.

The principle of political disqualification for religious opinions is a part, and wisely a part, of the Constitution of Protestant England. Roman Catholic opinions are, therefore, so far acknowledged adverse to civil order and tending to the dissolution of the State.

But toleration of the ecclesiastical system of Rome is, in fact, a civil disqualification of Protestants, on account of *their* religious opinions.

If religious toleration means the right, guaranteed by law, to every man to *act*, in every relation of life, upon what he chooses to call his religious opinions, or upon what are the fair and reasonable developments of an ecclesiastical system such as that of Rome, there is no longer such a thing as civil equality between Protestants and Romanists.

Roman Catholics are first of all subjects of an Italian Prince,* to whom they owe allegiance as the Vicar of God, as a priest appointed of God to be Head over Christendom, all whose laws claim a Divine sanction. Roman Catholics are subjects of the Civil State, therefore, and are bound by the laws of the Civil State, only so far as the Italian prince allows them to be. To think, then, that Protestant subjects of the State, and spiritual subjects of the Pope, in the same State, are civilly on the same footing, is absurd.

The oath of civil allegiance which binds the one, Rome

* See Note F.

solemnly declares, carries with it no obligation, if taken in mockery by the other. "*Qui exterius tantum juravit, sine animo jurandi, non obligatur, nisi, forte, RATIONE SCANDALI, cum non juraverit, sed luserit.*" The last testament of a deceased relative, which binds the conscience of the Protestant heir, is solemnly declared to be valid, only according to expediency, for the Church of Rome.* The life of the most determined enemy is beyond the reach of a religious Protestant in thought even; while a wrong, or even an insult, places a man at the mercy or the discretion of any priest in the kingdom. The bargain between a Protestant bailiff and his Protestant master binds both; with a Roman Catholic servant, it binds only his master.† These are all "decisions of the Church" of Rome, to censure which, according to Dr. Wiseman, is "to censure the decision of the Holy See," is "to set up as a censor of authority itself." Such toleration of Romanism must be a pretty extensive civil disqualification for Protestants any where, with Irish Protestants, it is a disqualification for living a day longer than may be expedient to a priest, and is as near domination as well can be imagined.

Indeed, it seems to me not only that no Roman jurisdiction can ever consistently be recognised by Protestants, but that Roman Orders can no more consistently be recognised by England, than the Stuart title to the throne can be recognised by the House of Brunswick. Of course I do not mean to say that a Roman priest is to be re-ordained on his conversion, but only that a Protestant State can know nothing of his orders until the Established Episcopate has given them currency. Until that is done, it appears to me, the Roman priest is simply a Dissenting minister, and I cannot comprehend his right to a standing better than that of any other Dissenting minister, on the sole ground of his being under foreign allegiance, and claiming to exercise foreign jurisdiction.

In England and Ireland, as in France, and far more so, men are not only still human and religious, but the established religion is, in common, episcopal.

To recognise then, in these countries, any man as a

* "In alterations of last wills—which alteration sought not to be made except for a just and necessary cause—the bishops as DELEGATES OF THE APOSTOLIC SEE, shall, before the alterations aforesaid are carried into execution, ascertain, &c. &c."—*Council of Trent*, sess. xxiii. *de Refor.* cap. vi. *Waterworth's Translation.* Dolman, 1848.

† For the atrocious "decisions" on the right of theft, "secret self-compensation" by servants, even for "*acts of courtesy*" rendered spontaneously, see "CASES CONSCIENCE," quoted above.

"bishop," is to recognise a claim to exercise jurisdiction ; but to recognise any man as a Papal bishop, is, as has been shown, to recognise a claim to supremacy of jurisdiction, is to recognise the claim of a *jus divinum* to exercise dominion, within territorial limits, over the person and the possessions, over the body here, and the body and soul hereafter, of every baptized human being. True, the Council of Trent, has directed the exercise of this temporal dominion to be regulated by "expediency," and consequently, in England, it is, in general, (though by no means always,) secret. But that Papal ecclesiastics or foreign officials do enforce the claim, when they think it "expedient," any one, who is in earnest, may have proved to him as easily as that they set it up.

Nor, alas ! is this all that must be remembered. The Papal ecclesiastics who thus "govern" in England, are not *merely* foreigners in allegiance and affection. They are, even in the midst of Roman Catholics, a caste apart. Nay, it is not even merely as a caste, and an alien, and an hostile caste, that they are separated from the rest of the community ; that were, indeed, a fearful enough evil to be delivered from ; for, as has been wisely said by one of the most thoughtful of modern statesmen, "Caste has been the instrument of establishing among men, instead of a law of love, almost a law of mutual aversion and contempt." But *Caste* still leaves men with brothers and sisters, with fellow-men and women, whom they may love and be united to ; it still leaves men innocently human ; it still leaves sacred and dear the ties of wife and daughter, son and brother, father and sovereign ; its teachings are not necessarily "doctrines of DEVILS ;"—while, with truly Satanical malignity, the *Religious Celibacy* of Papal Rome, makes disruption from all human ties obligatory, makes ἀστοργία,* the want of natural affection, a virtue, even in a mother for her infant child.

When I compare the Church of Rome, as I now see her, with what I painted her to myself, with the imaginary realization of our blessed Saviour's scheme for fallen man's sanctification, no words can convey my horror at the contrast. I should often doubt the conclusions of my reason, mistrust my moral sense, and reject my certain knowledge as a dream, if God's written word and man's universal conscience, if the experience of both hemispheres and of ten centuries did not confirm me.

And though I acknowledge, dear Lord Shrewsbury, that you are the man of all others in the world, to whom I am most

* Rom. i. 31.

bounden by duty, as well as in affection, to defend my renunciation of communion with Rome, I should not have had the heart to do so, if I doubted for a moment that the character of the system which I have revealed, was as abhorrent to you as to myself. Nay, more, I should belie my conscience, if I professed to think that the mass of Englishmen who think themselves Roman Catholics, really are so. I profoundly doubt, if,—out of the ranks of the recent converts to Romanism,—there can be found a dozen Englishmen of thirty years of age, who are *really* Roman Catholics, who are ready to act upon their principles, when they maintain the spiritual supremacy of the Pope, and his infallibility, as Mouthpiece of the Almighty, in faith and morals. —

The ties which bind an individual to his hereditary religion partake of the mysterious character of religion itself. God forbid I should ever treat them with irreverence. But religion has claims as a national, as well as an individual affair. And the religion of the Bible, PROTESTING against that of Rome, is emphatically the national religion of Great Britain and America. In my soul, I am persuaded it is their religion, that has made these countries, and that keeps them what they are, just as I am persuaded it is its religion, that has made France what it is just now. Those who think any religion contemptible because it mixes error with truth, or because they see its ecclesiastics individually contemptible, are hopeless. They are almost fit to be considered, what Rome has always considered, *mere* men and women, as creatures half-way between priests and monkeys, not to be reasoned with, but ruled absolutely.

In the first interview I ever had the honour to have with Prince Metternich, the subject of his most minute inquiries was the religious development of America, politically considered, the relative numbers of the different sects and their distinctive doctrines and discipline. Upon my remarking one day in his private cabinet the admirable "American Almanac" for the current year, he playfully boasted that I would find few in Europe better acquainted with my native country than himself; but it was ever, even in that new empire, its religion that was his chief interest, that which he considered the preponderant interest of the State. The experience of Europe during the last four years, it would seem, should be enough to make all men think it so in every commonwealth.

What thinking man, (thinking of other things than himself I mean,) what thinking man, that saw into whose hands France placed anew the rudder of the State in 1848, but

knew where those hands would guide it? whether Cavaignac or Bourbon, Louis Bonaparte or Orleans, held the baubles of authority.

When Machiavelli, whose infidelity was learnt from Popes, but whose depth of wisdom was all his own, when Machiavelli points to profligate and dismembered Italy, "This," he exclaims, "is what we owe the Church of Rome." What kingdom on the Continent, but may now echo Machiavelli's gratitude for Italy!

In bringing this painful Letter to a conclusion, perhaps it only remains for me to add, that, though I have not entered into the religious part, properly so-called, of the Papal System, it is not because I still cling to any single one of the distinctive doctrines of the Church of Rome; but I have not forgotten the awful regard with which I ever approached them, during my great delusion. Their mysterious fascination of soul and sense, must have been felt to be imagined. God only knows, how my whole being was bowed down before, what I believed, His real presence in the mass, how I almost seemed to myself sensible of angels kneeling round me, when I lifted up the host to be adored. And I cannot but respect the deep sincerity of such faith in others, however, I can no longer hold it, when all the visionary basis it was built upon, is gone for ever.

No one knows better than your Lordship what a wrench it was that broke me from the Church of Rome. But, grievous as it was, I should be the most ungrateful of men, if I did not ever bless God, publicly as well as in private, for the grace that delivered me, and if in doing so, I did not also give my humble thanks to Him through Jesus Christ our Lord, that the grounds on which I renounced the communion of that Church, left my faith unshaken; that, of His great mercy, I was saved from the infidelity which is a too intelligible reaction with those who, because the faith which grasped at "the secret things of the Lord our God" has proved a great delusion, reject also "those revealed things which belong unto us and to our children for ever, that we may do all the words of the law."

Believe me ever,

Dear Lord Shrewsbury,

With the sincerest affection and regard,

Your faithful servant,

PIERCE CONNELLY.

Albury Heath, Guildford,

Dec. 27, 1851.

NOTES TO THE FOURTH EDITION.

NOTE A. page 16.

PAPAL morality is just as multiform as the aberrations it is designed to trade in; rigid for the rigid, lax for the licentious, daring and desperate for the blindly obedient. The Jesuit Diocastillo makes it the glory of a theologian that he should be contradictory, even with himself, in the matter of morality, that he should reprobate in one page, what he is going to counsel in another. "True," says he, "Diana contradicts himself, not once only, but repeatedly; and, so far from blaming him for it, we consider it matter of thanksgiving. Suiting his vast and copious learning to the wants, *or even the desires*, of whoever it may be that seeks counsel at his lips, when authority is found for contradictory opinions, he gives one to one penitent and the opposite to another: and he does so safely. What, I beg to ask, can practically be more to a director's purpose?" "Ecce hic auctor sibi contrarius est, id tamen, quod illi non semel contigit, non reprehensione sed gratiarum actione dignum est. Nempe vir, pro communi bono laborans, et communi utilitati serviens, plurima lectione dives et copiosus, pro occurrenti consultationum et quærentium necessitate, *aut etiam desiderio*, jam huic, jam illi parti adhæret, quando pars utraque probabili ratione et doctorum virorum auctoritate nititur et in praxi utriusvis operari tutum est; voluit autem nobis in medium proferre ad hunc ipsum finem, quid in una, quid in alia occasione responderit quærentibus. Quid quæso utilius pro praxi?" —DE SAC. EU., iv. 10. What, indeed! "And," adds Diocastillo, with all the indignation that became so liberal a spiritual politician, "with this passing remark, let me teach modesty to the envious and obscure cavillers who have irreverently raised objections to Diana's contradictions."

I will give an historical illustration of the "practical utility" of CONTRADICTIONS in political morality. The truly orthodox Romanism of the Spanish people enabled Aquaviva, (the Jesuit General, or Black Pope of the day,) to govern Philip II. by a wholesome fear of what we call assassination. But Romanism having been checked in its development in England, it was out of the question to influence James II. in that way, even if it had not been notorious that he was English, at least in animal bravery. So then a CONTRADICTION was resorted to; and I will place it in parallel lines with the true doctrine of the Church, as expressed by the most eloquent of its innumerable defenders, and one, moreover, who was tutor to Philip II.'s son.

<p>"Any private man, whoever he may be, has a right equal to the</p>	<p>"It is not in the power of the people to call God's immediate</p>
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best, to kill the king declared a public enemy; let him only have the will to fling away hopes of impunity, despise the risk, and dare attempt to serve his country. I never will believe that he who makes essay to slay him, has done anything whatever which he has not a right to do. . . . It is, indeed, more virtuous and more magnanimous openly to satisfy the grudge, and fall upon the country's enemy before the eyes of all the world. But there is more prudence in trying to catch him, as in a trap, by artifice. For then the happy issue comes without tumult, and with the certainty of less danger, public as well as private. . . . Whether open force is resorted to and he is struck down in the midst of insurrection, and arms publicly taken up . . . or, with greater caution, he dies by stratagem and device, a single man devoting himself, or a few sworn together secretly against his life, and struggling, each at his own peril, to redeem his country safe! Suppose that they escape! Like great demi-deities, they are revered their whole life long. And if they fall! they fall a sacrifice, grateful to the gods and grateful unto men, in a noble undertaking, and are illustrious to all posterity."—*Mariana De Rege et Regis Institutione.*

minister to an account: It is *per ME*," (that is God, or *His Vicar*.) "*REGES regnant*, not, *per me Senatus Populus que*, the senate and the people reign in an imperial state. There is no room for intruders betwixt the King of kings and His vicegerents. . . . Is a prince religious, just, gracious, merciful? Is he resolute in war and temperate in peace? Is he firm to his honour, to his word, to his conscience? Is he tender of his people and his friends, and placable to his enemies? Is he all this and as much more as might be added to make up the consummated character of a governor after God's own heart? *Per me REGES regnant.* On the contrary, is his government heavy by oppression, by injustice, by all sorts of vexations? *Per me REGES regnant* still. The good and the bad princes are creatures both of the same power, stamped with the same impress, and as inviolably sacred, the one as the other. . . . *Per ME REGES regnant.* These few words preach this doctrine to all kings and governours.—By *ME* it is, you monarchs of the earth, saith the Almighty, that you reign. There is no power that hath anything to do with you, I have placed you on the throne of my greatness, and invested you with the robes of my dignity: who shall dare to oppose you? You reign by my orders; who shall presume to dispute your authority? You reign in my name; and who shall question your deputation? Stick to the order I have given you, and execute it. I will have no sharers in royalty. I will suffer no popular competitions, whether the prince or the subject be uppermost, or which is the same thing, whether God or man shall be master. Do you maintain the dignity and prerogative of your commission, and I will maintain the sacredness of your person. . . . Do kings govern well?—thank God, and bless Heaven for it. Do they misgovern?

—there is no affronting the minister, upon any account whatsoever, without falling foul upon the ordinance, and consequently on the divine authority itself.”—*Sermon preached before JAMES II., by EDWARD SCARISBRITH of the Society of Jesus.*

Mariana's discourse was printed, with Royal approbation; the English Jesuit's, by Royal command. At that time, however, *Contradictions* were the system only of the Jesuits, and their school. This system is now the established, irrevocably established moral policy of the Church of Rome

NOTE B. page 18.

THERE is something preposterously inconsistent in abuse heaped on the person of the King of Naples by men who are full of sympathy for his religion. *The sum of that King's iniquity is—his religion.* This is the beginning and the end and the whole extent of it: nothing more nor less. The Roman Catholic religion, as defined by its highest authority in this country, is simply “*submission to another*,” that is, to a priest: and Ferdinand II. is the most pious, the most honest, and the most thoroughly exemplary or submissive of Roman Catholics; he is so in his private as well as in his public life. Moreover, I do not believe that he was at all aware he was ever to break his oath to the Constitution, at the time he was required to make that oath. But, whether he was so warned or not, his duty at the time was discretionally dependent on *another's* will, and when the time came for that oath to be broken, it again rested discretionally with *another* to make either good faith or perjury his bounden duty. The matter, to use Dr. Wiseman's words,—fruitful of more than gold,—“concerned his soul,” and if he had been ten times king, “*HE WAS OBLIGED TO SUBMIT to the direction of another.*” Who that *other* was, and what his *direction* should be, depended on the Provincial of the Neapolitan Jesuits:—Monsignore Coele, the Liguorian, or Redemptorist, was only a blind. That Provincial, if I am not mistaken, was still,—when the Constitution was practically, and with such diabolical cruelty, revoked—the late Father Manera, the most distinguished, and at the same time, though with even modest courtesy, the most openly and arrogantly ambitious Jesuit, it was ever my fortune to meet in Europe or America. Now Father Manera was no more likely to let the King, or even his palace-spy, Latini, know prematurely any ulterior project, than he was likely to let the old Queen-mother or her trumpery husband know it. My conviction is that, at the time the King so solemnly swore to the Constitution, he verily believed he was to stand by it and maintain it. Why should he not have been deceived? How many English Liberals, (ay, and others too,) would have been deceived? I have in my own private correspondence, a letter dated January 3rd, 1848, from a Protestant Member of Parliament, who has held a high official station, answering my own warnings, as a loyal Roman Catholic priest, with “*I should hardly be disposed to go so far as yourself in condemning the Jesuits.*” And more than a year afterward, since my renunciation of

allegiance to the See of Rome, I was gently rebuked by a great Cabinet-Minister, for thinking that the spirit of the Jesuits was not very different now from what it was a century ago! Why, then, should not the dull King of Naples have been deceived as well as wise Lord ——— or the Rt. Hon. ———? The Jesuits seemed to regard the new Constitution, not with approbation only, but with enthusiasm. Their great pulpit was the first to ring with its glorification; their famous preacher, Father Capelloni, was the most fervent of its panegyrists: the Governor of their College, Father Liberatore, was foremost to publish in its defence:—the address, “Napoli e la Costituzione,” exhorting the students to fidelity, was from his pen;—and the most striking illuminations in all Naples were those over the doors of the great Jesuit-Church. One of these illuminations, represented a group of boys crowning a bust of Ferdinand, with a stately figure of Religion, cross in hand, charging them to “guard *jealously*, (custodite gelosi,) the precious gift which the best of princes had given them under the sanction of the Church of Christ.” Another, with still more daringly blasphemous hypocrisy, had for its legend these very words, “O Jesus, Holiest of Names, only Giver of true liberty to men, do Thou irradiate, do Thou consecrate the new laws of our country’s liberty!” “I.H.S. O NOME SANTISSIMO, UNICO DATORE DI VERA LIBERTÀ AGLI UOMINI, TU IRRADIA, TU CONSACRA LE NUOVE LEGGI DI PATRIA LIBERTÀ!”

Oh! England, if not my native, still my venerated mother-country, dearer to me for thy FAITH than for the blood within my veins, is it to build up a Jesuit-religion and a Jesuit-liberty that thy unwise children are accumulating Papal rubbish in the land and undermining the solid foundations of thy CHURCH and MONARCHY!

NOTE C. page 18.

THE Church of Rome looks upon Universal Suffrage, the government of a numerical majority, even in a Protestant country, just as she does upon other less irresponsible forms of despotism, as only accidentally unfavourable to her over-rule. Let those actually in power be either friendly or adverse, she is always sure of one fulcrum whereon to rest her mighty lever. That Church, not Italian only, but Machiavellian in her action, co-operates as readily and as cordially with her worst enemies as with her best friends—provided only, there can be found a ground of sincere, common hatred. Suppose, for instance, there were ever in this Country, a Ministry profoundly, jealously, antagonistic to the Protestant Church of England, and, consequently, obstructive of all such conservative reforms in the working of the Establishment, as would render it more loveable, more energetic, and more powerful,—a reciprocal hatred between such a Government and the Papal Members of the British Parliament, would only help both, more unsuspectedly and more surely, to work out their purpose. The vituperation, which each party might so unrestrainedly and so complacently indulge in, would become another means of mutual success. On the other hand, the accession to power of statesmen of known fidelity to Civil Supremacy and to that Protestant Church which is the sole bulwark of the liberty, the prosperity, and the respectability of Great Britain, and which, under

God, is the sole hope of deliverance for Continental Europe; the accession, I say, of such statesmen to power—in spite of the personal respect and even the good feelings of Roman Catholics generally—could not be regarded by the Papal Church and her representatives in Parliament but with *unfeigned* discouragement and alarm.

NOTE D. page 20.

EVEN earlier than this, February 12, 1848, the "TABLET" newspaper, —the editor of which, as stated by the Earl of C * * * * * in his letter to the Earl of S * * * * *,—"is in constant communication with Dr. Cullen," published the following singularly (and, to the uninitiated, *inexplicably*) opportune and suggestive paragraph.

"CONNEXION OF FRANCE AND IRELAND.—The Count de Montalembert, in his letter to Mr. John O'Connell, talks of the ancient connexions between France and Ireland. These are stronger than the English people understand. From 1691 to 1791 fifteen thousand Irish were constantly in the French service. At Landen, at Nerwinden, (where Sarsfield fell,) at Cremona, at Almanza, Fontenoy, &c., these regiments greatly distinguished themselves. By a decree of the Regent Duke of Orleans, 1746, every Irish Catholic was to be considered a native of France. Few of the old nobility are without Irish blood. Thus, the wretched Duc de Praslin was the representative of Marshal the Viscount Clare, who commanded the Irish at Fontenoy. The Duc de Fitzjames represents worthily the great Duke of Berwick, whose wife was daughter of Lord Clanricarde, and widow of Sarsfield. Marshal Bugeaud's mother was Miss Sutton de Clonard (county of Wexford). General Lamoriciere, the best officer in France, is also Irish by his mother. Colonel M'Mahon, to whom Abd-el-Kader surrendered, Marshal Reilly, Count Bourke, Colonel Cantillon, Count M'Carthy, Viscount Walsh, O'Dillon Barrot, and a host of Counts and Countesses in the Faubourg Saint Germain, still retain their Irish names; but numbers of others have adopted, as is usual in France, the names of their estates. These and the remnant of the ninety-eight at Paris associate little; THEY HAVE, HOWEVER, ONE FEELING IN COMMON—A GREAT DISLIKE TO THE BRITISH NAME AND NATION. Bugeaud, while in command in Algeria, promoted the Irish much. The Foreign Legion is full of them. Its interpreter, the best Eastern scholar in France, was M. de Slane, a native of Eccles Street, Dublin, as he himself told the writer of this article. Colonel Sutton was his principal aide-de-camp. On Saint Patrick's Day, the Marshal of Isly and most of his staff sported the trefoil on the plains of Africa; and the Irish portion of the Foreign Legion, including our great poet's son, poor Moore, went to mass to the tune of 'St. Patrick's Day in the Morning.' IN CASE OF A WAR WITH ENGLAND, *these are the men who would act as interpreters in any invasion of these countries*—J. E. O. R.—ANGLO CELT."

If the "MORNING ADVERTISER" be right in its "anticipations," the Irish brigade is, however, doing the work of English subjugation much more effectually than a French army was ever likely to do; the Papal Cromwell and the "Irish Brigade, in the next Parliament, *will have the destinies of this country in their hands*. They will be able to make and unmake ministers at their pleasure."

I REGRET to find that any Protestant should underrate the enormity of the Papal decision, even under the circumstances stated. The decision is, that in defence of life or limb, a wife has a discretionary, private RIGHT to kill her husband, a son his father, a monk his superior, a subject his sovereign.

I suppose I must take some blame to myself for not having shown the practical conclusions to be drawn from the decision, and which, of course, are given, in direction, (or in the confessional, to their penitents,) by priests of the Church of Rome. I left them to be inferred by reason, when I should have done better to prove them by authority.

These conclusions, then, are:—

1. That whatever there is an undoubted or *probable* right to do, may be done without compunction or hesitation, or the interruption, (more than is absolutely indispensable,) of any, the most solemn, work in hand. *Should a priest, for instance, happen to have a fellow being to kill while celebrating the holy Eucharist, he may quietly go on with his communion, the moment he has effectually made away with him.* This is a case supposed by no less a Doctor than Lessius, and he speaks of it, as if it were the likeliest thing in the world to happen any day in the year. “Et in quocunque officio sit quis occupatus,—ut si celebret et invadatur,—potest se tueri et occidere aggressorem si necesse sit, *et postea sacrum continuare.*”

2. That if danger of life or limb gives any private individual a right to kill, danger threatened to his honour gives the same right; and this holds, it is expressly stated, whether the charge made, or to be made, be true or false. “*To attack your reputation,*” says Lessius again, “*is just as bad as to attack your life; but, it is lawful to kill any one to save your life, therefore it is lawful to do so to save your honour.*” Periculum famæ æquiparatur periculo vitæ: atqui, ob periculum vitæ licitum est occidere, ergo, &c.” Amicus thinks *this* right especially belongs to priests, Jesuits, and other Religious, since a fair fame is to them especially important; “Cum verus honor sit proprius professionis eorum;” consequently, it is not only *lawful* for them to make away, as best they can, with any one who *threatens* to bring grievous reproach on them or their orders;—“Unde licebit clerico vel religioso, calumniatorem, gravia crimina de se vel de sua religione spargere *minantem* occidere, quando alius defendendi modus non suppatat,”—but, it is often their *duty* to do so, “Juste honorem defendere clerici ac religiosi valeant, ac sæpe debeant.” Suppose, for instance, an inmate of a Convent should threaten to reveal infamous proposals made to her by a priest, a bishop or a cardinal; suppose it impossible, (as, perhaps, it might be in any Roman Catholic country, *but as, I know, from six years’ experience in the case of my own wife, it is not in England,*) to cut her off from all private communication, *even in the Confessional*, with the only priest, or the only near Roman Catholic relative to whom she ever would make the communication of such a fact; suppose it, I say, impossible for a profligate prelate thus to sequester his missed prey! he has his SACRED RIGHT of secret murder! Or suppose—and this case is put by the celebrated Father Caramuel—suppose a woman of no reputation, “*honori ducens se prostitutam esse tanto viro,*” a bishop! a cardinal! “*rem narat*” “*begins to tell her story,*”—“quando alius defendendi modus non suppetat,” if there be no other means of *defending* a holy reputation,—a quiet murder, when practicable, is not only the SACRED RIGHT of the Reverend,